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JULY 14, 1948

FROM COVER TO COVER

ARNOLD J. TOYNBEE, AN INTERVIEW by the Rev. David Wesley Soper, member of the New York Conference and chairman of the department of religion at Beloit College, Beloit, Wisconsin.

FORTY DAYS THAT SHOOK A CITY CHURCH, an authentic story of the experience of a liberal pastor in a prominent New England church.

A FOOL SPEAKS UP, a further discussion about The Methodist Church and nicotine by the Rev. J. Claude Evans, minister of St. Luke's Methodist Church, Walhalla, So. Carolina.

MY MINISTER, the story of a retired minister's pleasure in being a parishioner, told by the Rev. Eaton B. Marshall, retired member of the New England Conference.

READERS WRITE

Isms

For the benefit of many readers of ZIONS HERALD who must find "Niebuhr and the Christian Paradox" (Z. H. June 9th) hard going, but evidently worth more than one reading, how about some brief definitions of the 11 "isms" scattered through the article?

Here they are: Thomism, Personalism, solipsism, relativism, obscurantism, literalism, irrationalism, emotionalism, nihilism, syncretism, and externalism.

F. W. KIMBALL,
Dedham, Mass.

(Editor's Note: Dr. David Wesley Soper, author of "Niebuhr and the Christian Paradox" has supplied the following glossary in answer to Mr. Kimball's question.)

A Glossary To Niebuhr

Thomism. Thomism is the name popularly given to the philosophy of Thomas Aquinas, who worked out a reasonable reconciliation between reason and faith, establishing the hierarchy of science, philosophy, and revelation as three levels of reality.

Personalism. Personalism is the name of a philosophical system accenting the primary reality of a world of persons, as over against a world of concepts. Truth is not something outside man, having an existence of its own. Truth is man in right relation to God and other men.

Solipsism. When a man rejects the established truths of the Christian religion, the faith of the centuries, and builds his own small theological universe, sharing nothing in common with other men, he is guilty of solipsism, or, to use a word perhaps more familiar, of anarchy. In the mental world, an insane man constructs his own small universe, believing himself King Edward VII, or a poached egg. His universe is satisfying to himself, but does not correspond with reality. Great religious reformers have not been guilty of solipsism, for they did not construct a new universe; rather they reemphasized forgotten aspects of established orthodoxy.

Relativism. The philosophy of "Anything Goes" in theology, that ideas are of no importance, since action is primary. Various schools of pragmatism stress that there is nothing which is in itself true; there are only workable ideas, and non-workable ideas. If atheism or deism work, they are as true as theism.

Obscurantism. The view that blind faith in a literal interpretation of the Bible is preferable to reason and faith working together, preferable also to faith and imagination. This view cancels out human culture, human philosophy, and human science, denying Matthew Arnold's statement that "the man who knows only the Bible does not know the Bible."

Literalism. The belief that the Bible is to be read and received as Divine Revelation, rather than as a record of the Divine Revelation which was Christ. St. John said that Christ was God's Word made flesh. Literalists believe that the Bible itself is equally God's Word, and have thus focussed their worship upon the Bible rather than upon Christ. George Macdonald said: "The Christian will have difficulty being a Fundamentalist, for he would not wrong the Bible. It nowhere lays claim to be the Way, the Truth, the Life. It leads us to Jesus, the ever-unfolding revelation of God. It is in Christ are hid all the treasures of wisdom and knowledge, not the Bible, save as leading us to Him."

Irrationalism. The denial of the legitimacy of Reason as one avenue to the Truth, though by no means the only avenue, indeed by no means the most important. Irrationalism reads the Bible with faith, but without imagination and without an accompanying knowledge of "the best that has been thought and said" by men of faith and wisdom liam Jennings Bryan was an irrat when he said, "If the Bible said tha swallowed the whale, I would believe

Emotionalism. Emotionalism is curate word to apply to religious exp which exalts feeling, excitability, exul and frowns on the role of reason and Christian Faith. No religious exper entirely without emotion, nor indeed it be, but religious experience which feeling and no thought is less tha human, though it may make a great to "lunatic fringe" escapists.

Nihilism. Intellectual nihilism is t that would cancel out human reason greater glory of faith, the view tha "Man's knowledge, man's science, ma ture, man's best philosophy—all these enemy of true religion." It is true th may make an idol out of his ow thought; it may thus become the en true faith. George Macdonald was intellectual nihilist, when he said: "I truth whether spoken by Balaam or by

Syncretism. The endeavor to br gether into one philosophy or one f reconcilable ideas, such as theism an ism, spiritual man and naturalistic dual conception of reality that combi supersensory with the sensory, united its nature with a monistic philosophy exalts either spirit or matter. A point is guilty of syncretism when it says, moment, "The chief end of man is to God and enjoy Him forever," and, other moment, "The chief end of ma alleviation of human suffering." Ch not say we were to love our fellow we love God, only as we love ou Christians serve humanity; they worsh

Externalism. The view that the problems of men are outside them, a lative or social—the view that says; not *in* men, but in faulty social a ments." When it is said that Method attempted in recent years to substitute sade for prohibition and pacifism preaching of the Gospel, then Metho being accused of a shallow or superf cial gospel, accused of externalism.

I Am Somebody!

When the July 12th issue of *Newsw* voted half of its Religion column to t 7th ZIONS HERALD discussion on the attitude toward Jesus, I was convinc your recent back page advertiseme quite correct. I am "somebody," and persuade a friend to "be somebody t

Rabbi Cohon and Professor Pheiffe a scholarly and stimulating contribu religious thought, and I am proud t "spunky, independent Methodist week the courage to "stick out its neck."

WILLIAM M. B
Milton

Arnold J. Toynbee, An Interview

DAVID WESLEY SOPER

are scholars great and small, but there is only one , standing to all others as the complete to the first heard his name in Lynn Harold Hough's seminar at Drew University, where several essays, iefly upon the hurried scanning of the first three ee's six volumes on "The Study Of History," and failing to perceive the Christian vigor of volumes ix, were presented cautiously by Ph.D. candidates critical attack.

e reason or another these introductions were in- to arouse my interest. Perhaps it was entirely fault, but it may also have been because the xity of Toynbee's arguments and the prodigality ustrations, as screened through the minds of par- ssayists, did not reveal the very great clarity, the simplicity, of his basic conclusions.

and again, however, I heard his name, and al- connection with some remarkable insight, until h, after giving six months to Dostoyevsky and a Sorokin, I resolved to devote as much time as e necessary to the London University historian, of the Royal Institute of International Affairs. I ticularly eager to complete the patient perusal of volume "Study Of History" before interviewing himself.

oit student suggested recently that Toynbee quota- peared in my classroom lectures around the begin- the second semester (1947), hence the rough esti- at four months were consumed in the reading. Be- could read him only in the evenings, and occasion- trains and in hotel rooms between addresses, the quired was greater than it should have been. I ave finished the six volumes more quickly but for er pleasure of reading the copious footnotes, in o often pearls beyond price were embedded.

act that I have formed a keen affection for Toyn- probably be evident enough, without the confes- ening after evening Mrs. Soper, reading Huxley is or Sayers at her side of the room, heard me from a passage with a sigh of sheer delight and ex- God bless Toynbee!" Having completed the six I consider that I am approximately half way Toynbee's works in print. I plan to enjoy the olumes on international affairs, before rounding sequence with the single volume abridgment and ing of an essay.

Toynbee, the Veronica M. Boulter to whom as his secretary Mr. Toynbee has acknowledged a pro- ndebtedness, was kind enough to arrange with her the hour for an interview, and to phone this in- on to my hotel.

the hour finally arrived, I was led through a h of halls, elevators, and passage ways into the sanctum at Chatham House where the Toynbees gether across double desks. Mr. Toynbee himself arose to greet me, and saw to it that I was seated comfortably. Both Toynbees laughed aloud at the following anecdote. Last June I read my essay on Sorokin at the Southern Society for the Philosophy of Religion at Asheville, North Carolina. During the discussion which followed the reading I quoted liberally from Toynbee, and discovered another professor, Meyers of Roanoke College, Virginia, who had read him. Later I asked Mr. Meyers, "Do you think God knows anything Toynbee does not know?" At once he replied, "God may know a few things about the future that Toynbee does not know."

I expressed my personal indebtedness to Arnold J. Toynbee for the tremendous pleasure and profit his volumes had afforded me, mentioning that I had found them also of great devotional value, had, indeed, quoted from them, in pulpit as well as in classroom, times without number. Mr. Toynbee was kind enough to regard this as a tribute, and his eyes were warm with friendly gratitude. Throughout the interview I was impressed that I had found the kindliest man, and the noblest Christian, I had ever met. I felt that he might well have written the First Epistle of St. John. He seemed eager to know my opinion on each of the issues we discussed, and this intellectual magnanimity, I am convinced, was not a drawing room policy but rather the evidence of a natural humility and a sensitive curiosity.

I asked how he had completed so much work in one lifetime. He explained that he withdrew to Yorkshire when a bout of writing was required, giving his mornings and, reluctantly, the time from tea to supper, to the work. Volume Seven in "The Study Of History" is now (1947) under production.

Not A Pacifist

Early in our interview I raised the problem of pacifism. In France, Toynbee had been cited in my hearing as a pacifist, and I had resolved to find if this were true. In spite of the colossal attention in his work to the things that make for peace and his recurrent analysis of the tragedy of civil warfare between western nations, I had not believed him guilty of the biblical literalism, nor of the false sentimentality, often characteristic of pacifism. His prophetic emphasis upon the necessity of a cessation of fratricidal strife within Christendom should perhaps be presented more fully at this point. Throughout his volumes all history marches in solemn processional to declare that every extinct or dying civilization went into decline precisely at the moment when the disease of militarism produced fratricidal internecine warfare between its deified parochial sovereign states. In our time the cry of havoc and the unleashing of the dogs of war have been greatly intensified in destructiveness, not so much because of atomic energy and its merely enlarged bombs, but mainly because the twin ecumenical drives of industrialism and democracy, poured like new wine into the old bottles of nationalistic states, have produced the enormity of total

war, in which whole peoples, and for exalted reasons, have sought to exterminate one another.

It is the contention of Toynbee's volumes that a world-wide economy, required by modern machines and modern men, will break down inevitably unless one political world can be established as its necessary framework. Uniformly throughout history the breakdown of political union among the states which have formed a civilization, a breakdown issuing directly from prior spiritual schism, has resulted in internecine warfare until all competing states have been equally destroyed, through mutually administered knock-out blows, or until one power has emerged, through the elimination of its competitors, to establish a despotic Universal State, the last stage before final disintegration.

This is, in brief, Toynbee's published account of the breakdowns of all the extinct or expiring civilizations of our earth. Only one civilization continues to be a "going concern"—western or Christian civilization, and we seem to have reached mid-way in the familiar antepenultimate stage before complete decline—the stage of civil warfare between the nationalistic states into which our western Christian society has become articulated. Yet no external necessity compels us to go the way of all flesh. The outcome is not determined, either by our stars or by our hormones. The decision lies with us. If we will not make world democracy a living reality, a period will be written in blood at the end of our sentences.

One readily comprehends, therefore, how weighty a demand for peace emerges from Toynbee's "Study Of History," and it is understandable that he has been interpreted as a pacifist. Indeed, his insistence that throughout history the nations prepared for war have always lost, and the unprepared nations have uniformly won, seems a direct summons to absolute pacifism.

Real Resistance Must Be Offered

It was the more of interest, therefore, to have it directly from Toynbee's lips that he was not, and has never been, a pacifist. He has been actively engaged, in any labor for which his specialized capacities have best fitted him, in support of Britain's efforts in both World Wars. He could understand that individuals, revolted by the horrors of war, might at times become absolute pacifists, being literalists in interpreting parts of the Bible, or seeking to live in isolation on some imagined margin of the page of life. However, he did not himself share the pacifist position, believing that real resistance had to be offered mankind's organized enemies — if only that free men might have the opportunity to work out their own political salvation in fear and trembling. I quoted L. P. Jacks' statement to me that it had been wrong to wage war against Hitler, but not to have done so would have been a greater wrong. Mr. Toynbee regarded this an admirable summary of the essential truth. Any organized effort to coerce free men into goose-stepping collectivism, he said, whether out of Germany or out of Russia, could only be stopped by a greater effort in the service of moral ideas and in defense of human freedom.

A major implication, in all of Toynbee's books, is the urgent necessity of "one spiritual world" to prov unity of soul essential to political and economi This idea emerges with crystal clarity in a retro analysis of western history, as both Toynbee anc topher Dawson have shown. It was not political nomic unity which gave birth to a universal C ideology, but the exact reverse. Christianity "foun ern man a barbarian," a raw savage, "and has pr him to his present Lordship of creation." In Chris universal church the glories of an extinct Hellenic tion, to which western civilization is affiliated, we ered up. From the matrix of that universal chu west was born. It is the common warning of T and Dawson that the certain way to oblivion is pav unrealized good intentions; that for the children ern civilization to "forsake the God who made th lightly to esteem the Rock of their salvation" is th avenue leading to destruction.

Thus a clear modern necessity is "one spiritual in fact whether or not in name. With this in mi quired whether, in Toynbee's estimation, there w either of objective or of subjective reunion with Ro mentioned at once the demonstrated intransigenc papacy, Rome's crystallized conception of its ficiency, its historic unwillingness to regard Prote as an ally, its refusal to acknowledge any legitima of the Holy Spirit outside the Roman communion lief that it possesses by divine right an absolute m on salvation. He considered a more important, a available, immediate objective Christian reunion Protestantism, and approved the good work of th Council of Churches, uniting denominations in a some fellowship around the common kingship of C

Clearly the World Council had taken the neces step toward reunion in Christendom, Mr. Toyn lieved—the reassertion of the essentials of the distinct from its non-essential particular element oped in time and space. A common awareness o Christianity, newly awakened throughout all C communions, said Toynbee, was, and would con be, the strongest force, alike of mind and spirit, eventual casting aside of Catholic and Protestant s ism. Essential Christianity embraced many classica tian ideas, but perhaps most definitely, in T opinion, was focused in the recognition of Christ a Deputy of God but as Himself God." Mr. T agreed with C. S. Lewis that, in all likelihood, the and Protestant hierarchies would follow, and not a common fellowship around essential Christia disagreed with Maritain's statement that the false of the divine right of kings had caused the P secession from Rome. In Toynbee's estimation, the tion of sovereign parochial states had been the resu than the cause of that secession. He did not share view that the parliamentary principle, if accepte fifteenth century popes when offered them in the the Conciliar Movement, would have destroyed tinuity and character of Catholicism. It would rat made possible the preservation of a desperately

piritual unity. He was not of one mind with idea that irrational and revolutionary forces had determining causes in the Protestant cleavage of om; they had rather been contributing factors. ne, thus, to a consideration of major steps which taken to recover essential Christianity within the Christendom—in particular, since that seems to n direct responsibility, within Protestantism. Pre- at techniques of evangelism, or what theological ce, I asked, would have to precede the great Toynbee was close to Kierkegaard in his an- e obvious point of beginning was the same now been in the earliest Christian centuries—not the- bjectivity but subjective obedience among indi- ristians. Christians in deed and word had always bridgeheads of Christian advance. If the people urches could somehow manage to be also the peo- hrist, the pagan or non-pagan worldlings could e charmed into the faith. Victorious Evangelism ays been existential rather than theoretical, in- Christians in person rather than Christians in s Woodrow Wilson had said, "You can refute its but not saints."

ndividualization of Christianity did not by-pass ssity of "a live theology;" it actually embraced it, ric Christians, witnessing to the common King- Christ by their deeds, had not acted without , but rather upon thought, had not lived their ives around the absence but around the presence al Christian beliefs.

g a Christian" was not primarily muscular activ- ally a substitute for the real thing. The root of the was always an interior affair of the obedient will, ronement of the Ego and the enthronement of d, a sensitive responsiveness to the leading of His Christian persons, set down anywhere in the world, to turn any hopeless inferno into a hopeful pur-

idual Christians were therefore Christianity's most "techniques." They were the real bridges from o the pagan masses; nothing whatever could take lace. Precisely because such personalities were witnesses among the people, they were also dis- of subsidiary measures of practical procedure by o offer mankind the avenue to life. "Bridge-build- every conceivable kind was the present Christian , if even church-going were to become again a enterprise and an effective Christian education. ynbee, daughter of a minister of the Church of l, was urged by her husband to express her opinion oint. It might indeed be, she said, that the average rch-goer in England and the United States tended like a Christian, in some degree. It was obvious, , that no Christian advance could be made by per- o were always retreating from Christianity. Clear- on-church-goer would not long think, even super- like a Christian, unless a vigorous renewal oc- t the source of his secondhand ideology.

The problem was two-fold. There was no point in building a bridge to the people, asserted Toynbee, unless the bridge led to Christianity. Often a bridge was constructed, but upon examination some ersatz religiosity had been substituted for Christianity at the near end. The people crossed but did not find the regenerating elixir of the faith. The opposite hazard was lethargy, the stalemate of keeping a true Christianity, like the candle described by Our Lord, under a bushel. It was the city set upon a hill that could not be hid. The light had to shine "among men," that they might see its good works, and glorify the Father in Heaven. There was possibly no way to ascertain which of these opposed miscarriages was the characteristic one in our time. Evangels of one sort or another seemed active on the one hand, but it did not always appear to be Christianity to which they were summoning the people. On the other hand, Christians were busily hiding their treasure in a field, apparently afflicted with an inferiority complex. Clearly a church with an inferiority mentality was as far from the true faith as the fleet-footed messengers without the message. Either failure was a luxury contemporary Christianity could ill afford.

Spiritual Dignity Of Individual Personality

Our discussion led at last to the Christian and his politics. The defining principle, said Toynbee, by which all political systems were to be judged, was the spiritual dignity of individual personality. All collectivisms, based upon a cancellation of individual responsibility, were alien to Christianity. This was clear enough after two general wars, fought to preserve human rights and duties against coercive totalitarian encroachment. Perhaps less clear was the fact that liberalism, which agreed that the individual personality must not be treated as a means, had largely departed from the faith in which respect for individual worth had been born and without which it could not survive. Liberalism had cut the flower from its root, and, while admiring it, failed to see that it was dying. Group measures might well be taken to eliminate group distresses, but the individual, though a minority of one, had to be saved from the crushing majority. Group action, though issuing freely from the consent of the community, and not at all the product of collectivism and dictatorship, had to make room for the disagreeing minority, or itself become the enemy of spiritual freedom. Christianity demanded, here as elsewhere, a paradox; group action for the solution of group problems, and at the same time the defense of individual freedom against group aggression. At the one side were the hazards of anarchy, and at the other the even greater hazards of a crushing collectivism. Christianity sought the middle way, a difficult balance between the needs of the community and the freedom of individuals.

Man's social life, Toynbee asserted, could not be considered merely external, for the society of which man was a part included God, as well as human personalities, and therefore included an unbending righteous judgment, and a universal redemptive will, set above all action, both social and personal.

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Reply To Mr. Henry Wallace

ZIONS HERALD has always been proud of its associations with progressive causes. From the earliest days of the abolitionist movement down through all of its history, this paper has been a guardian of free speech and a champion of civil liberties. It was therefore quite natural that Mr. Wallace should send a personal letter of invitation to this editor to attend the forthcoming meeting of the Progressive Party Convention to be held at the end of this month at Philadelphia. But this editor has refused the invitation and feels called upon to address to Mr. Wallace a few of his reasons for doing so.

(1) Believing in the many elements of Christian idealism behind your viewpoint, it seems clear that the better part of that idealism gets lost in the maze of confusing methods of implementation. It is unfortunate, for example, that the Progressive Party has allowed itself to become bound up with so many people who are totalitarian. In order to achieve freedom, and that most certainly is a worthy cause, it is not wise to deny freedom. Ends do not justify the means. That is the trouble with communism. Indeed much of the New Deal fell flat on its face because in some of its attempts to create abundance it created many vast areas of emptiness. Democracy, like religion, is achieved, not established by a coup d'état. The totalitarian friends who have joined your movement will clutter it up with an idealism which will defeat what we believe is your better Christian and democratic ideology.

(2) We hailed your return to politics som ago on this editorial page because we believe you would point up issues that would force bo Republicans and the Democrats to take sides a clare themselves either for or against humani is obvious that your movement has accomp much in that direction. At least you have mad ple say why they were better than you, or wh were against you. We have noted that whenev did not know what to say, they threw mud a Your party did much (indirectly) to stimulate ly progressive platform at the recent Republica vention. The Democrats now meeting are in rating many of your ideas into their platform having said all of that, we have said everythin can be said for your party. You have not pro a positive means of implementing peace and p ity. You do not have the confidence of busine nor do you have the backing of organized labo spite your liberalism, you do not have the back the liberals.

(3) When you first began your Gideon crusa indicated that you would not form a third pa is unfortunate that you changed your mind. could have done much with the two major of our nation. They need help! They need th of humanitarianism that builds dignified hum ings and less of the log-rolling and cheap politi have crept into respectable places of promine their midst. But you have collected around group of people who will not reform but in revolution. Better worlds are not built by tion; better worlds evolve when men are mo by higher standards of values and who, in the tion of Christ, "come not to destroy," but to r

(4) In the field of international relations you tion has been confusing and disappointing. Y posed the Marshall Plan for European Recov cause you said that it would be imposing imperialism on the countries accepting our aide you refused to recognize in that plan was that sented a dignified proposel for self-help. T something quite profound in the idea that Go those who help themselves. It is unfortuna you sought to sabotage the Marshall Plan you indicated that you had forgotten one principle in farming—and you are an expert that is the simple idea that seeds require mo planting. Had you forgotten that the seed n good and that the ground must be good a

ıst be kept out? The Marshall Plan is noth- than an attempt to get something started; will depend upon the creative and the nur- tentions of those who accept the plan. In to that, the entire success of the plan is not in the original planting, but in the harvest ıe seed saved from the harvest.

mazing accomplishments in the field of hy- ls must also have shown you that good re- be obtained from the blending of differing : this is true in our government's idea of our aid with the principle of self-help found arshall Plan. Europe and the Far East must ıe help now if they are to help themselves ɔm. This nation of ours must do some stiff ɔf its resources if it is to set a pace for build- mocratic world. It is easy to see why Com- do not want us to put on a good demonstra- democracy, but it is difficult to understand ɔosition.

our invitation has not been accepted by this ecause your movement does not command ɔect. We need great leadership at this hour ıation's history and your movement has not l it. We need the kind of leadership that ɔints a way and thrills the soul of the follower; ɔvement does neither.

The Conversion Of England

is a ring to the phrase that we have used for of this editorial! It comes from the cen- et came again last week from the Lambeth nce at London. Three hundred and fifty from the Anglican communion are meeting closed doors to plan their world-wide ap- o making the world a better place. *The Lon- ıes* said editorially, "The Church of England's ıow nothing less than the conversion of Eng-

is no news from the Lambeth Conference hat it is being held; but the outside world has s case in that all-encompassing phrase used *London Times.*

who meet at Amsterdam next month need the *Times* challenge emblasoned on every tee room. The summer conferences of re- eaders now meeting all over the world need ng more than isolated courses in "funology" v to run the church's finances." This sort of ge will relate the things we study under the commanding sense of urgency that Christians must have if they are to save their world from annihilation. *The task of the church is now nothing less than the conversion of the world!*

This Is Not Holy

The attitude of the Arab nations in resuming hostilities against the Zionists is utterly indefensible. The efforts to bring a truce were successful until the Arab nations discovered that they could not have their way and ban any Jewish settlement in Palestine; now that the overwhelming majority of the civilized world, through the United Nations, has indicated that it will stand by its compromise proposal—the Partition Plan —the Arab feudal lords have announced that they will resume their "holy war."

This editorial page has presented many comments on the subject of Palestine and we have had large amounts of space in our feature and news sections devoted to pro and con comments, but the news of the last week is so filled with ominous signs that we cannot refrain from further comment. Procrastination will not heal the wound in Palestine! Six more days of delay on the part of United Nations means six more days of dastardly slaughtering of innocent people. The time for an international police force to safeguard the rights of both Jews and Arabs in Palestine has been long since due. The obvious defiance of United Nations and the will of those who would have peace have been tragically demonstrated by the combine of Arab states. This situation must not be tolerated any longer.

The Plan To Be Dropped?

Leslie Bates Moss, executive associate of Church World Service said last week that the needs of the increasing number of refugees from the strife-torn areas of Northern and Central China have become so great that the American churches' relief program will not be able to continue its work in those areas.

This is shocking news. It is final if the church people of America say so by inaction and by refusal to face the responsibility involved here. In the midst of these lovely summer days, and out of the depths of hunger and despair, the refugees hover about the Madonna. Our cover this week seeks to remind our readers of the tragedy in China and of our clearcut responsibility to do something at once to continue the work of Church World Service. Send your contributions now to Church World Service, 214 East 21st Street, New York 10, N.Y.

Forty Days That Shook A City Church

The author of this article is minister of a prominent New England Church. Our readers will understand that of necessity the writer must remain anonymous.

I am the pastor of a church of 500 members on the "wrong side of the tracks" in an eastern city. Through 40 days I went to hell and back again. These 40 days, which for me, have had an acutely personal meaning, mirror the chaotic emotional strains of this period of post-war adjustment and are instructive.

The pyro-technics of the period were touched off at official board by the parish's most substantial contributor. Visibly shaken and trembling with rage, he pointed his finger at me as he flung his ultimatum:

"Either you get off the Wallace Committee or I leave the church!" The fact was that he had scarcely been in the church, either in its services of worship or in its business meetings for three years, largely, he said, "Because of the minister's radical connections." With him in this tense meeting were six kindred spirits whose active support had been missing for the same period but who now found themselves catapulted from the "wings" to the center of the stage because in the daily press three days before, the name of their minister had been featured prominently among the supporters of Mr. Henry Wallace for President. The ties of church membership and responsibility had suddenly tightened, drawing them into an active if only militant relationship.

The Shock

The "Putsch" of April 6th came as a shock to board members generally. Most of them had participated in the annual meeting on April 1st. They had proud memories of that meeting with its glowing inventory of parish finances, membership growth, spiritual life, evangelistic outreach, and social service. They remembered the eloquent tribute paid by the chairman of the pastoral relations committee to the minister:

"For seven years you have labored in our midst. You came not to be ministered unto but to minister. You found homes for the homeless, "brought comfort to the troubled, and light to those who groped in darkness. The spirit of evangelism has been planted in our midst. Church attendance is excellent. . . . To sum up our thought—we hope you and your family will remain with us."

The minister, visibly moved, thanked the good people expressing the hope that the friendly relations of the years may abide. The call to remain another year was put by the district superintendent to this annual meeting, and it received unanimous approval. The superintendent acknowledged the criticism to which this minister had been exposed because of his espousal of unpopular causes but said he: "Our cabinet is behind him 100 per cent."

On April 3rd, I was a delegate to the Founding Convention of the Progressive Party in my state. I gave the invocation. I served on the political committee. I introduced a resolution objecting to aid to Franco Spa the Marshall Plan. Depressed by what I believec trend toward fascism in America, this founding tion of 1320 delegates from all walks of life, 400 members of organized labor not a few of whom ri nomic reprisal in the service of a cause, served tc strengthen my spirit. Here at last in my state w litical movement pledged to carry out the pio resolutions of all the churches. Yes, it was a great a great show reaching it's climax in the sober, s and honest appraisal of the international situ Henry Wallace himself. Earlier in the day the gates from my Congressional district had name the top executive committee of the party for the st thereby hangs a tale!

On Sunday morning, April 4th my sermon was "The Christian Answer to Humanity's Cry for P bit longer than usual, the sermon dealt with Russia ican tensions, pleading for the adoption of a spirit and a positive program of good will in differences. The sermon was enthusiastically Liberals and conservatives alike gave it unqual dorsement.

In the Sunday paper however was an extended the Wallace sponsored convention which I had the day before. As with Abou Ben Adhem, so "My name led all the rest."

On Monday evening April 5th, I was resting quite pleased with the progress of the kingdom o city and in state. The phone rang. The gentlema other end of the wire informed me that a certain of yesterday's congregation had gone home in disturbed condition as a result of the sermon. H his own comment that too many of my sermons pro-labor, pro-Russian, pro-appeasement and th tended to enter a protest against this state of affa board meeting on the following evening.

The Minister And Politics

He did exactly that. He called attention to faithful service to his church, objecting howeve "modernistic" and disturbing sermons heard pulpit. "Too often," he insisted, "have people go from this sanctuary angered and distraught by w heard." This was a signal for the six brethren who had esconced themselves in foxholes of inac years. One couldn't see what "business a man in pit has in using controversial themes." Another that a minister ought not "take part in politics." other didn't fancy being reproached "downtown "radical trend" in his own church. In this he w by a former superintendent of the Sunday sch

l "what they were waiting for." "It is time" said
o something about it."
horus of dissent was swelled at this point by a
e woman who expressed keen surprise that her
had manifested definite "Communistic tenden-
a alliance with *that Henry Wallace.*"
inister had his defenders. "No man ever did as
r me as he did." "We have no right to take of-
everything the preacher says." "The objecting
n are out of order," interposed the vice-chairman
oard. "If they had good reasons to question the
f the pastor they should have brought them for-
the annual meeting." In the heat of the contro-
notion was adopted urging the minister to with-
m the State Wallace Committee. Another resolu-
adopted inviting the district superintendent to
o reopen the call of the previous week. It was at
it in the proceedings that the most violent of the
valked from the room warning the minister to
from the Wallace Committee or I leave the

ving a Sunday service, ten days later, the board
mmoned to re-examine its summons to the district
endent. In the interval "things had simmered."
nembers absent on April 6th turned out in full
was "mobilization day" for both sides. But it
parent that members favorable to the "administra-
umnumbered the others five to one. One of these,
rted Catholic, moved reaffirmation of the call of the
meeting. It was seconded. It was then that a busi-
an who had once served in the ministry himself,
orward with a proposal for a "peace conference."
ggestion found favor. Spokesmen from right to left
ppointed with the hope that a frank and friendly
of views by the minister and the laymen might
in an acceptable middle ground of thought and

of the more affluent members of the special com-
provided the dinner a few evenings later at a down-
hotel. The atmosphere was friendly and informal
aging the most genuine expression of views. Labor,
peace, community activities, the freedom of the
the respective relations of labor and business in
urch and the minister's political relations all re-
due share of attention. Here was a face to face,
with friend opportunity for Christians with various
of opinion to reveal the background of experience
makes up the foreground of thought. Since the
nce began with a relative balance of forces, and
articipant knew that he would not have to stand
the resultant discussion was open, democratic and
l.

Peace Through Understanding

he evening drew to its close, eight of the ten agreed
e minister was quite within his rights in preaching
cial gospel, and in striving to give form to that
by participation in progressive affairs of com-
and state. The minister would not bind the lay-
eyond the obligations of conscience and the laymen
would not interfere with the minister. The two dissenting brethren offered the full support of themselves and the people they spoke for, financially and in parish work, if the pastor would desert the Wallace ranks. This I would not grant, holding that I was standing for the right of all citizens everywhere against the pressure of a shameful wave of hysteria, to express their American citizenship through such political media as they favored. Eight members of the lay panel offered no objection to that, one business man vehemently declaring that he would not remain in a church that would deign to remove that liberty from its minister. But the two gentlemen of the right set much store by the anti-Wallace demand saying that since that had not been granted, they in turn could not grant any active support of the minister in his parish work.

Save for this non-co-operating but friendly minority the even tenor of the church's ways has been restored, after 40 days of tension. The most belligerent layman who threatened to leave because of the Wallace issue has not since declared himself. The regular meeting of the official board on May 4th registered a new high in attendance, the younger men and women and returned veterans putting themselves forward for leadership and responsibility as never before.

The Dove Returned

The conservative who had raised the issue in the first place, and speaking for those who had attended the "peace conference" moved to rescind the call for outside consultation in matters of pastoral tenure. The minister's new plan for a more intensive cultivation of the membership of the church by lay workers received eager and thoughtful support. On Sunday May 9th, the very minister who had been the storm center and the object of the most heated exchange of opinions in church and city was waited upon at the morning service by a committee of laymen who, in behalf of all the men, presented him with a gold watch and leather brief case as a demonstration of their loyal support and esteem. The dove of peace had returned to his perch on pulpit and pew!

I draw these conclusions at the end of 40 tense and troubled days:

(1) It is well to provide ample opportunity in these difficult days for sharing of opinion upon problems of the day by liberals and conservatives with the minister as a central participant. (2) Always and everywhere the "truth" should be "spoken in love." (3) The harrowing experiences of these recent days has given me fresh insight into the New Testament concept of the "fellowship of His sufferings." (4) When "the chips are down" the common people of our Protestant churches will insist upon traditional American civil rights and the freedom of the pulpit. For these sacred prerogatives they will gladly run the risk of loss of support from members who do not so believe. (5) A deep sense of divine favor is caught by a church that dares to be fearless, Christian, and democratic. (6) A Christian pastor in America can dare to support the political candidate of his choice be he Henry Wallace, Harry Truman or Thomas Dewey.

PERSONS

Dr. David Wesley Soper, chairman of the department of religion at Beloit College, Wisconsin, and well known as a feature writer in ZIONS HERALD, will leave at the end of this month to preach at the American Church in Paris, spend three weeks in Czechoslovakia, and attend the Amsterdam Assembly in Holland.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period Monday, July 19th through Friday, July 30th, at 8:10 a.m.

July 19th—The Rev. Oliver W. Childers, First African Methodist Church Society of Boston.

July 20th—The Rev. Morris F. Arnold, rector, Grace Episcopal Church, Medford.

July 21st—Fox & Douglass Camps visitation from South Athol.

July 22nd—The Rev. Harry W. Birch, Union Church, Greenwood.

July 23rd—The Rev. Glen W. Trimble, Jamaica Plain.

July 26th—The Rev. J. Edwin Lacount, director of Radio Activities at Morgan Memorial.

July 27th—The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

July 28th—The Rev. Henry E. Helms, Church of All Nations, Morgan Memorial.

July 29th—Mr. Clintice L. Cowan, business manager of Morgan Memorial.

July 30th—The Rev. Charles W. Fisher, director of Public Relations at Morgan Memorial.

The speaker on the Summer Pulpit Series at the Harvard Epworth Church, Cambridge, next Sunday will be Dr. Hobart F. Goewey, former pastor of the church and director of the Wesley Foundation at Harvard 1942-45. Dr. Goewey is a native of New York State. He received his education at Boston University where he was awarded the Jacob Sleeper Fellowship for study in Germany on his graduation. He has since received the honorary degree of Doctor of Divinity from Union College. As former member of the New England Conference, Dr. Goewey served churches in Worcester, Northampton and Newton before going to Cambridge. He is now minister at Trinity Methodist Church in Albany, New York.

The Rev. and Mrs. Alexander Stewart, formerly of Malden, Mass., are spending the summer in Europe where they hope to visit Austria, Czechoslovakia and Poland after spending some time in Geneva, Switzerland. Mrs. Stewart is a consultative member of the International Executive Committee of the Womens International League for Peace and Freedom, meeting in Geneva.

The Rev. Dr. H. Bascom Watts, minister of the Boston Avenue Methodist Church, Tulsa, Oklahoma will be the preacher on the Church of the Air, Sunday, July 18th, at 10:30 a.m. Eastern Daylight Time. Music will be by the famous choir of Boston Avenue Church under the direction of Mr. Marvin Reecher, minister of music. The service is a regular feature of the Columbia Broadcasting System, and will be heard on many of its stations.

A television program on New York's new station WPIX (pronounced Pix), to be known as "The Home Vesper Hour," began its contribution to religion June 20th with a sermon by Dr. F. Howard Callahan, minister of the Church of St. Paul and St. Andrew, New York City. Music was by the chancel choir of this church under the direction of Mr. Ladislas Helsenbeein. While the initial program was by a Protestant church, the plan is to utilize speakers and music from all faiths.

The Rev. Robert Leonard Tucker, director of the Wesley Foundation at Yale and minister of the First Methodist Church in New Haven, has been invited to give a series of lectures and sermons at the summer school to be held at the Wesley Junior College in Dover, Delaware. Dr. Raimundo de Ovies, dean of the Cathedral of St. Philip in Atlanta, Georgia and Professor W. S. Rycroft vice-principal of the Anglo Peruvian College in Lima will also give lectures at this session of the summer school.

Church Bells To Toll

NEW YORK (RNS)—Protestant and Orthodox churches in various parts of the United States will ring their bells hourly on Sunday, Aug. 24th, to observe the opening of the First Assembly of the World Council of Churches in Amsterdam, Holland, it was announced here.

The bells will be rung every hour from 9 a.m. to 6 p.m. to "call Christians to a moment of silent prayer that the Amsterdam Assembly may mark a rebirth of Christian faith."

Church councils and federations participating in the bell-ringing project include the Protestant Council of the City of New York, the Philadelphia Council of Churches, the Church Federation of Greater Chicago, the Metropolitan Church Federation of St. Louis, the New Hampshire Council of Churches and Religious Education, the Nashville (Tenn.) Association of Churches, the Seattle (Wash.) Council of Churches and Christian Education, and the Federation of Churches of Rochester, N.Y.

Announcement of the bell-ringing was made by Dr. Henry Smith Leiper, associate general secretary of the World Council.

Chaplain and Mrs. Roger E. M. Roswell, N. Mex. are conducti group this summer in a seven w Paris, Geneva, Lucerne, Luxemb sells, Amsterdam, Copenhagen, Oslo, Bergen, Edinburgh and Lon expect to be in London for the fi the Olympic Games. Mr. Makepe lain of the New Mexico Military Roswell, and included in his tour General and Mrs. Hugh M. Milto and Mrs. Ira J. Marshall. Genera president of the Institute and D is a Roswell physician and sch Also included in the tour are th people from the Crawford Memo odist Church in Winchester, Mas M. Fay, a student at Beaver Colleg delphia; Herbert B. Moore, a teac Berkshire School, Sheffield, Mass.; E. Seaton, student at McMasters Hamilton, Ontario.

Preachers on the summer schedu tral Methodist Church in Detroi George A. Buttrick, Madison A terian Church, N.Y.C., July 18; D E. Luccock, Yale Divinity School, Bishop Ralph A. Ward, Shangh Aug. 8th; Dr. T. T. Brumbaugh, Foreign Missions, Aug. 15th; Knight Chalmers, Boston Univers of Theology, Aug. 22nd; Dr. A. C Mobile, Ala., Aug. 29th; Dr. Ensw ner, Milwaukee, Wisc., Sept. 5th.

The Rev. Dr. and Mrs. J. Kirkw of Manchester, N.H. are on an western trip visiting Dr. Craig's si and nephew in Pittsburg, Kansas, relatives at a "Roberts' Reunion" Tahoe in California. Dr. Craig i St. James Methodist Church in M

An unusual summer program gress at the Memorial Methodis Plymouth, Mass., where the Rev. Chrystie is minister. A picture s ing The Peoples Of The World presented at 9:30 on Sunday mor June 20th through Sept. 12th. night, July 25th, a forum on ju linquency will be presided over b seph T. Zottoli of the Boston Court, and on Aug. 8th, Chairma Mahoney of the Mass. F.E.P.C. at a forum on "Equality of Eco portunity."

Among the Methodist preacher on the summer union services Manchester, N.H. are the Rev. Frye, St. Paul's Church, Manches Dr. Donald G. Wright, Mathew Church, Providence, R.I. and the M. Gage, North Methodist Chu chester, Conn. Dr. E. Stanley

e union service, July 18th at 8
· Franklin Street Congregational

ıl services for the Rev. L. Olin
retired member of the former
onference who died early in April
.e of his daughter, Mrs. Jasper O.
bana, Ill., were held in Barre, Vt.,
July 1st. The Rev. Eldon H. Mar-
of the Hedding Methodist Church,
ssisted by the Rev. Ralph F. Lowe
., Me., and Dr. John W. Hatch of
Highlands, Me. Burial was in the
in Elmwood Cemetery.

. Powell, Queens Village, Long
Y., has been elected an assistant
f the Division of Foreign Missions,
Missions and Church Extension of
ıodist Church, it has been an-
y the board's executive secretary,
Diffendorfer. Previously Mr. Powell
.n accountant with the board whose
extend into more than forty na-
ive continents.

ston District Board of Lay Activi-
their first spring meeting in the
ethodist Church, Boston, on June
strict Lay Leader Roy I. MacArthur
at plans are being laid for a men's
on breakfast early in the fall.

Edwin F. Lee, who is making his
ıome in Fayette, Iowa, spent a busy
June covering engagements at the
Conference at Green Bay, Wisc.;
the commencement address at
wa University; Illinois Conference,
ton, Ill.; Memorial Methodist
White Plains, N.Y.; Marble Col-
hurch, New York City; and Ham-
ersity Church, St. Paul, Minn.

rs appearing on the summer preach-
ram at St. Paul's Methodist Church,
Falls, N.Y., where the Rev. John A.
l is minister, are: July 18th, the Rev.
McTavish, St. Catharines, Ont.; July
. Weldon F. Crossland, Rochester,
ug. 8th, Dr. Alfred H. Boutwell,
N.Y.; August 15th, Dean Alfred J.
enesee Junior College; Aug. 22nd.
H. H. Closson, Rochester, N.Y.; and
h, Dr. Carl D. Soule, Chicago, Ill.

Against Church

Bulgaria (RNS)—Religious groups
ria have been called upon by the
ent to discontinue any kind of re-
opaganda among children.
an was demanded by the National
e of the Fatherland Front, Commu-
nated government coalition, which
that the education of children is a
onsibility "exclusively in the hands
ate and public organizations."
emanded by the National Committee
suspension of mass pilgrimages to
the famous Rila Monastery. These pilgrimages were said to "bear a political character" and to have been used as a demonstration against the regime.

The National Committee's statement generally accused clergymen of using their pulpits for "anti-Fatherland Front propaganda and anti-Soviet feelings and actions."

Pulpits were designed only for religious services, according to the statement, which added that religious publications should recommend full collaboration between church and "the people's power," making a special effort to avoid falsifications and fabrications.

The statement said it was unconstitutional for the Holy Synod to bar clergymen from the Fatherland Front.

Council Of Kappa Phi

Rachel Hurley

Thirty-three chapters of Kappa Phi, national Methodist college women's club, met at Wellesley College, Wellesley, Mass. June 29-July 5 to celebrate their thirty-third birthday.

Dr. William Hung, professor of history at Yenching University, China, and Harvard University, addressed the group and captured the hearts of his audience with his charming personality. Mrs. Hung also spoke to the council on "What Are Chinese Girls Like?" tracing the changes in dress, custom, status of women, and life on a Chinese university campus during the last twenty-five years. Cost of attending college has doubled since the war. In spite of the hardships, Chinese women are courageous, struggling forward and ahead without complaint.

Dr. Eddy Asirvatham of India, professor of religious education at Boston University spoke on the problems of India pointing out that no country in the world is so well situated as the United States and much more will be expected from us if the cause of peace is to be made more secure. Dr. Asirvatham proposed the following blue print as a possible solution to India's problem: 1. National ownership of key industries. 2. National ownership of other industries. 3. Reorganization of the land system. He favors a mixed economy, neither communism, nor capitalism.

Mrs. Induk Pahk of Korea, representative of the Congress of Women to the United States, stated that in her country, no larger than the state of Minnesota, there are 30,000,000 people over whom Russia would like to have complete control. Eighty per cent of the wealth is controlled by the Russians. The women of Korea are taking an active part in their government and of the ninety-five per cent of the people who voted, fifty per cent were women.

Dr. Herbert Gezork, professor at Andover-Newton Seminary and Wellesley College, spoke on "Germany's Problems." Some of his suggestions are: 1. Extend E.R.P. to Germany. 2. Rehabilitate industry. 3. Start a system of intensified agriculture.

Mrs. Welthy H. Fisher, international chairman of the World Day of Prayer, spoke on world problems, pointing out that we must be able to get the will of God to find right from wrong. We must keep our convictions even though it may mean losing our friends.

Kappa Phi had the honor of hearing the newly elected bishop of the Boston Area, Bishop John Wesley Lord, formerly of Westfield, New Jersey. He said in part: "Ours is a world of promise and of peril. We must develop the ability to look on life with quiet eyes; we must develop inner resources that will enable us to be a part of the solution rather than a part of the problem. We must maintain faith that a solution is possible to all our problems. We must not lose confidence in ourselves. If there is trouble with the church today, it is because we are preparing the younger generation for tomorrow when the need is for today."

Other guests from The Methodist Church included Katherine Bieri, division secretary of missionary personnel; Mrs. Daniel Brox, jurisdiction secretary of missionary personnel; Miss Marion Norris, secretary of Wesleyan Service Guild, Women's Division; Miss Elizabeth Lee, director of work in South America and Mexico; and Dr. Heil Bollinger, national director of Wesley Foundation work.

The national officers are as follows: national sponsor, Mrs. H. M. LeSourd, Newton, Mass.; national president, Miss Phyliss Lewis, Pittsburgh, Pa.; national secretary, Miss Esther Hays, Fort Hays, Kansas; national program director, Mrs. Margaret Becker, Columbus, Ohio; Candlebeam editor, Mrs. Lily Hauseman, Arlington, Va.; alumnae secretary, Miss Jeane Thurber, Cames, Wash.

Quakers Meeting On Conscription

Philadelphia, (RNS)—A call for a nationwide meeting of Friends, to be held at Richmond, Ind., July 20-22, has been issued here by the American Friends Service Committee, the Friends General Conference and the Friends Five-Year Meeting.

Major objective of the conference will be to consider the implications of conscription and its effect on Quakers.

E. Raymond Wilson, executive secretary of the Friends committee on national legislation, has urged all churches to assist young people in obtaining information on draft procedures. He also asked that youths be encouraged to express their Christian convictions against war and the "militarization" of America and the world.

"If this conviction leads them on conscientious grounds to refuse to register, as many young men refused to do during the last war, I hope they will feel moral support for their stand," he said.

Quakers were urged to begin working for repeal of the draft law and against its extension, which may come up in 18 months.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For July 25

JONATHAN, LOYAL FRIEND. I SAMUEL 18:1-4;19:1-6

The Friendship of Jonathan and David

The friendship of Jonathan and David was one of the most celebrated in all religious history. Jonathan was the son of Saul, the first king of Israel. Father and son matched their military wits and skill against Goliath. This giant warrior strode up and down before Saul's army and dared anyone to meet him in single combat. Rarely does a military leader come out into the open and risk his life in combat single handed. This task goes with common soldiering. But Goliath was more of a prize fighter than a military leader and he sought action. It remained for David, a shepherd lad, to accept the challenge of Goliath and slay him with a stone hurled from a sling before the armies who had been drawn up to see the fight.

The friendship of Jonathan and David was best described in these words of our text. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." As a mark of this friendship it was further written that, "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments even to his sword, and to his bow, and to his girdle."

It is seldom that friendship crosses class or racial lines. Saul was the king and his son Jonathan was the prince. David was a shepherd's son and had been keeping his father's sheep when he came from the pasture and slew Goliath.

But this is just another foolish and funny custom which humanity has set up to make life unnatural. We still find people who make friends with their so-called equals. David was so far above Jonathan in character and achievement that the royal blood needed much thickening to match that of the shepherd lad who slew a giant when both Saul and Jonathan were being made to look foolish before the army.

Saul's Jealousy of David

The mean and undersized soul of Saul was inflamed by jealousy when he saw how friendly Jonathan and David had become. Saul was one of the possessive type of persons who wanted no rival in his relations with his son Jonathan. Jealousy is a mark of smallness in anyone but it always looks worse in the character of a leader who should be above such petty attitudes. Saul followed the royal line of power and "took steps" to end the fine friendship of his son Jonathan and David the shepherd lad. The narrative is short and telling at this point. "And Saul spake to Jonathan his son, and to all his servants, that they should kill David." All the service that David had rendered Saul and his army counted for nothing when David caught a little of the praise that Saul so deeply craved from his people. But gratitude cannot jealousy.

We had just as well write off as a total los the finer instincts when leaders are being weig the most part the so-called great are devoid of preciation and loyalty to their friends and associa does not seem to be standing room at the top than one at a time. It is surely a sad sight to s jealous of a shepherd who had saved his life and from a swaggering giant. One almost regrets t did not let Saul get his own neck wrung by G jealousy can easily be spared.

One reason why jealousy gets such a footho leaders is that their friends are mostly of the fa and gold digging type. The fawning and en and bowing and kow-towing which happen wh becomes the head of something is pretty che therefore very difficult a leader to have frie soul is knit with his. Too many others see tha ting is of a far different kind. The soul gets sense of power and the taste of adulation in the king, and in the desire for favors on the part of who want to know the right people. And th do much to corrode the leader by showering p him for yawning admirably.

The Loyalty of Jonathan to David

While Saul was having his soul eaten out b of David, Jonathan was saving the family hon niving to save the life of his friend David. with Saul and told him of the debt he owed D words Jonathan spoke to Saul were powerful a sive. He recounted the slaying of Goliath and Saul of the fact that David had saved Israel as king who was too proud and cowardly to fig

In the end the pleading of Jonathan won o life of David was saved. It is too bad that frie to be used to save an innocent man's life. any person should be above the caprice and even the good will of anyone with power.

One fact stands out above many others about ship of David and Jonathan. It seemed neces son to stand against a father for the sake o friend's life from the father's jealousy. Jon right in taking the side of David. All talk loyalty and duty to a parent who was wrong foreign to righteousness. Saul had forfeited his son's loyalty by condemning his best frien on account of jealousy. Jonathan would have fied in leading a revolt against such a king. S higher loyalty than that of blind devotion t father who ordered his servants and his own they should kill David."

My Minister

EATON B. MARSHALL

my minister. I know he is your's, too. But for you a minister is nothing new. You have always had But for me having a minister is new. Very.

ven't always had them. I had no minister in my od. Because my father was the minister. He was nister to other people, other children. But to me he ther.

Father had a way of looking at me with a kindly e in his eyes. I used to see him look at other chil- n the same way. They were his children, because s their pastor. So in the Sunday school or on the e talked kindly to them. He did to me. But I was y,—I had no minister.

n in my late 'teens I went away to school. There we o church Sundays, but the minister was the preacher, r pastor. Just before I was 22, I was appointed pastor urch. For the next 45 years it was up to me to look at children and grownups, and to think of them as ildren, my people. But all that time I had no pastor. be sure the bishops were called our over-pastors. But they were very much "over." Far off.

district superintendent came around once or twice —to check up, and see how I was doing. To see if eople had any complaint. They probably did. But I need a pastor through all those years? I certainly We all do. To be sure, had I died the district super- lent would have come out to conduct my funeral. didn't die, so he did not have that ministerial func- o perform. Perhaps it would have been easier some- for the superintendents to attend my funeral than l a church for me. That was their headache.

be sure there are ministers beside the district super- lents. But none of them was my minister. Neither their's. Brother John Mason is a minister friend of has been for 45 years. But he was not my minister. er was I his. He was and is my friend.

en eight years ago I retired and came to Dedham. I nown Brother Sharp, your pastor, a few years. He ust another minister. One of many. So was I. I came dham. And, presto! I am a parishioner! And Brother is my minister!

en Brother Sharp left. And Mrs. Marshall and I had omething. Would anyone else take that "pastor" at- toward us? We wondered. No one had for 45 years. en Dr. Knotts came. I had known Dr. Knotts for Hadn't I voted for him for General Conference than once? Of course he knew me. He knew all en of the conference. Besides during my eleven years tor in Roslindale, much of that time he was pastor st Roxbury, only two miles away. Our parishes over- l. So when a new family came he would get them could. So would I. His church paid more money nine, so he was the big man, and I the little fellow. new each other!

en he was appointed to Dedham, and I was living Would it work?—Yes, sir, it did! He was my pastor, —I was his parishioner! He sought us out, we were important. We belonged to him. He called and looked after our welfare. When we were sick, he cared. If we were not at church, he missed us. It's wonderful! Some of you ought to be without a minister for forty years,—and then have one. You would notice then, and see their worth. But Dr. Knotts left. Again we were fearful. Surely we had been favored in these two men. It couldn't always be that way.

Then Brother Hickcox came. I had seen him occasionally at conference, way across the church. I knew him by sight. He was from the other end of the state. He had spent much time in the army. I could be nothing but a "name" to him. Just another minister. But he found me in his parish,—and I am not just another minister! I am one of his parishioners, and sure enough,—he is *my* minister! He looks at me and mine kindly. He calls and acts as though we were important. It is a wonderful feeling. You notice it when you haven't always had it. This having a minister is a great thing. The ritual for the reception of members used to say,"Among the benefits of this fellowship is being under the watchful care of pastors." It never meant much to me,—just ritual. Apparently it did not mean much to others. At least, it is not in the present ritual. But I tell you it is something to have a pastor,—if he is yours.

I heard of a family that had lived in the same house so long they got tired of it. The same old rooms. The same old dooryard. Same old scenery. Same old neighbors. So they decided to sell, and get out. New scenes, new rooms, new everything,—something different. So they put their place in the hands of an agent. "For Sale" was on the place. Then they began to look in the papers for ads, where they could buy.

I want to sell you what you already have: My minister, and yours. It's worth a million dollars, and it doesn't cost —too much. And I want to tell Brother Hickcox, and everyone called of God to the ministry, never be tempted to think that being a minister is unimportant. I used sometimes to wonder when I was a pastor. Now being on the receiving end I know its worth.

Jesus once said to Simon Peter, "Lovest thou me?" He asked it three times. Now Peter was grieved because He asked him *three* times, and answered, "Lord Thou knowest that I love Thee!" Jesus said to him, "Feed my lambs." "Tend my sheep." "*Feed* my sheep." There is the minister. Thus Jesus ordained the ministry by the shores of Galilee. I am glad. "Shepherd my flock."

I thank God for our minister. *My* minister,—and yours. When our minister calls on me, calls in the spirit of Christ who commissioned ministers, I feel afterward as if the Unseen Presence had also been with me,—and lingers. It comforts and strengthens me. If it happened to others in my ministry I didn't know it. My eyes were holden. Perhaps our minister doesn't know it. But I do. Now, I am on the receiving end.

Clerics Scrub Floor On Knees

ROBERT GRAHAM

Twenty-eight Protestant ministers recently got down on their knees together—but not to pray. They assumed this humble position to scrub floors as orderlies at the Massachusetts Memorial Hospital.

With true Christian sincerity, they undertook this work, with all its unpleasant but necessary details, as part of a 12-week clinical course in ministry unto the sick.

This is part of Protestant Christianity's answer to the need of coming to grips with the realities of life that they may better serve men and their souls.

The intensity of these 28 men, ranging in age from 24 to 39 years, is typified by the Rev. John F. Russell, 39, of St. Michael's Episcopal Church in Milton, oldest member of the group. He began his two-week orderly duties on his 39th birthday, and missed his 15th reunion at Harvard.

The third such summer class to go through the Massachusetts Memorial Hospitals, under the auspices of the Andover-Newton Theological School, the ministers are taking the training for two reasons.

Some intend to become hospital chaplains as a career, a newly-recognized field for full-time ministry, while the others want the training to increase their effectiveness in their local parishes.

In either event, the indoctrination is the same, two weeks as orderlies, followed by ten weeks of lectures and seminars and supervised visiting of the sick, when they learn about medicine, hospital routines and the special anxieties of the sick.

Key point of this training, however, is the two weeks as orderlies. During this time, they truly live a double life, for their professional status is kept a secret from patients and ward help, in order that they may observe everyone as he naturally reacts, not with the best foot forward that usually confronts ministers.

The clergymen learn more than new sidelights on human nature. They condition themselves to the sights and smells of hospitals and operating rooms, to the tragically sick or injured, whose ravaged appearances often shock the uninitiated, making treatment of their minds and souls impossible.

In addition, they are made aware of the multi sonal problems that confront hospital staffs, from derlies and wash women with whom they work nurses and chief physicians.

To them, they are returning to the pattern lai by Christ, whose life was full of administration t bodies as well as to their spiritual needs.

Besides scrubbing floors, they give back-rubs, trays, carry bed-pans and stand by and clean up a erations. It is a thorough indoctrination sometim ing a temporary casualty to the minister with stomach. No trainee, however, has ever quit.

They also learn something about psychology to t and when not to pray. Some people merely need ship and sympathy; others want religion. They le to ask a patient, "Well, how many visitors did yo today?" until they are sure visitors came.

Friends and relatives whom they meet often to them that the patient is not the only one wh counseling, that the clergyman can do a great smooth a patient's home recovery by helping the adjust to an invalid in the home.

Those ministers who intend to return to their p like the Rev. Harold Jerrald of the Dorchester Ep Church, chose to devote their vacations to the co cause they feel they can be of better service and more confidence as ministers with training enablin to meet emergencies.

Ministers must make many house calls to sick pa ers, Jerrald explained, sometimes finding themse situations as appalling as they are tragic. The un usually can only "cluck" in sympathy and hastily

In contrast, he asserted, the minister who know ness, even to orderly duty at the Haynes Memori pital for contagious diseases, can enter a home, the patient with assurance, suggest improvements home nursing, and give courage to the family.

They think all of this will be a big step toward the church vital.—Reprinted from the *Boston Herald*.

A Fool Speaks Up

J. CLAUDE EVANS

To oppose in public forum a rule of The Methodist Church that has come to have the sanction of tradition, and which seems to have the overwhelming sentiment of voting Methodists (see poll conducted by the *Christian Advocate* four years ago), and yet of little importance despite its continual reappearance every General Conference quadrennium, is perhaps foolish. For a non-smoker (subject to change at the will of the General Conference) so to speak up makes the duncehood a certainty. Move over, Don Quixote; yonder lies a windmill.

This "windmill" is the use or non-use of tobacco by Methodist ministers referred to by a recent Virginia Conference Memorial to the General Conference, and of Clarence F. Avey's article in a recent issue o HERALD. To this skeptical southerner, at least, tho approve the rule as it now reads, leave many issues by the rule, unsettled.

1. Smoking, or non-smoking, is not a moral q in itself. Scientists are divided as to the physical of tobacco. Most agree that used in excess, or u persons with tendencies towards respiratory diseas harmful. Most also agree that used in moderation no permanent effect on the body. The moral issue fore, is not the use of tobacco; it is the misuse.

e tobacco rule is an attempt to legislate ministerial nity on a border-line, almost trifling issue which the deepest spiritual insight of Methodism. Meth- was born and flourished in the belief that religious nce was the core of Christianity. A man who ex- es God within his inner life becomes a changed his outer life. The inner experience controls his onduct. Morals thus stem from faith as vine from he validity of the belief is reflected, not in any new ic code of morality and doctrine springing from lism, but in the incalculable personal and social produced by the Wesleyan revival in England and ca.

ne tobacco rule compromises The Methodist Church its moral absolutes. (a) Only ministers admitted 914 when the rule was first adopted in the south ad to agree to abstain. Of the four district superin- ts under whom I have served, three were inveterate rs. Many of the ministers in the south can re- er being asked the question by committees the ty of whom smoked. I can cite one or two situa- where the committee involved somehow skipped the on when examining a young recruit. After all, it be slightly embarrassing for a committee of min- who smoked in good conscience to ask another to not to smoke. How so is it wrong for a young min- consort with Lady Nicotine; but age is exempt?

(b) In Protestant belief, the minister does not occupy a special position or order subject to higher moral rules of conduct than is required of all Christians. The tobacco rule is a contradiction of this. It places the conduct of a minister as belonging to a higher category. Yet the traditional Protestant belief has insisted that the morality required of a minister is the same required of a Christian layman. We are a universal priesthood!

(c) The Methodist Church, while refusing to allow any of its young ministers to smoke, educates some of them at a seminary in a university built on money largely derivative from the tobacco industry itself. I refer to Duke University, of which I am a seminary graduate. From one of our classroom windows can be seen a statue of a Duke benefactor—with a cigar in his hand! What has become of our moral absolute against tobacco reflected in the tobacco rule?

4. The church making much ado over small, borderline issues, such as the smoking rule involves, is too often discrediting itself and its deeper message in the eyes of the secular world. The need for today is emphasis on the real fundamentals of the Christian faith. Nothing less than this can save the world. Too often, an unbelieving, but wistful generation, turns to the church for answers to questions that matter for life and death. What do they see? Sometimes they see a church hollering about tobacco to the world and forgetting the deeper matters of faith.

Resolve At Aldersgate

MRS. HERMAN BERLEW

second annual weekend for Methodist Students of England Southern Conference was held at Camp gate in Gloucester, R. I., June 18-20. The confer- vas opened with supper Friday night, followed by uctions and square dancing led by Ruth Fanjoy of cticut College for Women. Discussion was started g with the problems faced by the students of today. tempt was made on Friday evening to arrive at al solutions or recommendations. A steering com- composed of adult advisers and students set up scussion groups for Saturday morning using as a poll for the most significant problems brought out ght before.

owing the discussion groups Saturday morning, the ts divided into committees in order that the group take action on definite resolutions. The report of cial Action Committee, of which Malcolm Jewell, rd '49, was chairman, was endorsed by the con- e at the closing business session on Sunday. The is as follows:

believe that many of the great decisions affecting es will be made on a political level, and that many e 'political' issues involve moral principles of great n to Christian students.

urge all Christians, particularly college students, ly and take action on important social and political We make these specific suggestions for students ng programs of study and social action in their churches: (1) Study and publicize the report of the President's Civil Rights Commission. Seek to apply the principles of this report on campuses and in localities. For example students should find out the policy of their colleges on the quota system, and they should protest any admission requirements that do not meet Christian standards. (2) Study the proposals for world federation, seeking to replace the current war hysteria with a positive approach to world peace. We condemn the current armaments drive, characterized by the draft and proposals for universal military training, measures not designed to build a peaceful world.

"We recommend that students make their Christian attitudes articulate in politics and industry, and direct their lives toward Christian service in whatever field their talent lies.

"We urge the organization in every church of a social action committee, with at least one student member. This committee can plan programs and speakers and plans of action to direct the attention and activity of church members to social and political problems demanding a Christian solution."

The adult advisers attending the conference include Dr. Harold W. Metzner of Providence, dean; Mrs. Herman Berlew of New Bedford, dean of women; the Rev. Herman D. Berlew; the Rev. and Mrs. Percy M. Spurrier of Providence; the Rev. and Mrs. John Johannaber of Westport; and Miss Leela Godfrey of India.

Theological Education For Social Concern

Harvey Seifert

Professor of social ethics at the Graduate School of Religion, The University of Southern California, Los Angeles.

Any theological education which pretends to be adequate must be both true to the highest historical insight and relevant to the contemporary world. That proposition has become a truism. Today, however, both requirements take on special significance in view of the grievous dilemma of present civilization. We stand in the gathering momentum of a major social transition without intellectual or spiritual resources sufficient to guide our course. In terms of social philosophy we have tended to place our trust either in an extreme atomism, as illustrated in economic individualism, or in an extreme organicism, as illustrated in political totalitarianism. The collapse of both of these has created an intellectual vacuum, with no adequate social philosophy widely enough accepted to make it a serious contender for the vacancy.

The church, which theoretically specializes in providing patterns of redemption, has frequently been so preoccupied with platitudinous perorations of present popularity that it has been embarrassed by any serious concern about basic social problems. While the church has made many valiant and noteworthy contributions, it has too often offered too little too late. *What can theological education do to provide religious leadership to match the demand of the times?* Without attempting an exhaustive answer to that query, four suggestions might be made.

Adequate Philosophy Necessary

1. Indispensable to modern religious leadership is a valid faith, a fundamental philosophy which is adequate to contemporary need. Beyond the expediencies of the moment, it is the business of the minister to call men to a more profound and permanent basis for decision. By setting the search for reality in its largest possible dimensions of the will of God and the total meaning of the universe, he ought to contribute insights that are more incisive and comprehensive than are possible on the basis of any more partial or temporary considerations.

This requires the student to face the basic issues of life, and to forge by the efforts of rigorous scholarship an interpretation of his historical faith which is both critical and creative. The contribution toward this end of the traditional disciplines of philosophy, theology, comparative religions, Bible, or church history, is immediately apparent — provided that they include not only painstaking research in antiquities, but also some awareness of the relationship of the minutiae to the whole, and of the past to the present. After all, a mastery of Hegel's ideas about the state has value chiefly as an instrument with which to arrive at a more satisfactory philosophy of the state in our day. A doctoral dissertation on the monetary system of the ancient Lydinas is a denial of the principle of the stewardship of time, unless it helps us the better to manage our material goods in subordination to human values.

More than traditional disciplines are required here, however. Familiarity with at least the basic psychological and social sciences would seem to be a prerequisite to effective religious leadership today. How can we talk about a theory of human nature without having the conclusions of psychology among our data? How can we write a "social creed" without having at hand, in addition to the more traditional materials already referred to, the conclusions of recent work in industrial sociology? The best setting for modern theological education, all other things being equal, would seem to be that which allows the easiest access to work in such related departments.

The content of such a curriculum must, perforce, include controversial issues. Any institution which claims to educate rather than to indoctrinate must encourage unbiased but thorough exploration of such problems. Particularly is this necessary for churchmen. For them points of controversy are crucial, for it is at such points that society is preparing to change direction, either toward or from the goal they espouse. Yet the church has often concerned itself almost exclusively with points of widespread social agreement Subjected to pressures from both sides, its members have sworn a false allegiance to the god of harmony and have remained silent on matters of controversy. Any student who is to aid the church to a clear witness on such crucial matters must be so trained in their analysis and evaluation that it wil a perennial characteristic of his mini after the stimulus of assignments an are no longer present.

During his seminary experience t ern theolog ought to develop an in equipment which is as competent same time that it is more comprehen that of the nuclear physicist. Only wi id basic philosophy can he hope to a sound analysis of present social prob a proper pattern for their future And unless he can do those two th man can now call himself educated minister can hope to serve his worthily.

Action To Implement Beli

2. In addition to knowledge, the religious leader requires such attit motivations as will lead him beyond ognition of present dilemmas to a participation in the resolution. Co ignorance is matched by its twin de formed indifference. Neither length ing nor excellence of scholarship aut ly result in creative citizenship. T too many ministers with Phi Bet keys on their vests who are less of a righteousness in their communities some labor leader with an eighth gr cation. While, of course, knowledge intelligence are important—and the them the better—yet a "plus element sonality seems necessary for maxim ativity. This element includes qual initiative, persistence, resourcefuln courage. Any progressive spirit must point be an innovator. He will s spirit of Thomas Huxley's stateme Alexander Pope's "whatever is, is that it ought to be emblazoned in mud over all the pigsties of the wo discontent he will add adaptability inality. He must be a person fit t programs appropriate to his purpos will see in defeat an invitation to orous attack.

How are these additional qualiti developed? Probably no one yet h inite answer. It is interesting to n ever, from a biographical study o pioneers, the immediate stimulus w transformed prosaic persons of ordi tine into focal points for social prog quently the conversion has been e direct contact with impressive hum Muriel Lester's walk with new glo East End of London, Keir Hardie's the Scottish mines, Walter Rausch ministry in Hell's Kitchen, were a the birth of a life-shaking concern

How can theological seminaries similar experiences? Remembering the minister's study and the class become ivory towers, roads must to meaningful contacts with stimu situations. Course content which siders the plight of the underpriv

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eld trips, study tours, work camps. ised leadership in germinal situa- ension and need will be a necessary nt. More zeal can often be aroused n reform by a visit to the average il than in a whole course on crim. A life long interest in labor unions lt from a summer of preaching in trial town.

JPERIOR RESOURCES IN SKILLS

also apparent that the modern min- ds superior resources in the neces- ls of social action. How can we ectively relate our idealism to the d centers of power in our society? naturity and naivete at this point quently left social decision in the those more active but also more un- us. "Write your Congressman" is introductory kindergarten stage. The of the university is still ahead for us in the area of social education on.

gives new importance to such fields ous education, church administration, iletics. Somewhere in the curriculum more thorough exploration of neg- eas in political and economic action for. How does one, without violat- cal standards, organize an effective n to secure passage of desirable leg- How can the church by its own rative policies lend support to an im- ocial order? These and many more s must be answered if the church is ne more adequately functional in re- p to its community, rather than nstitutional in maintaining its own .

again, there is no adequate learning experience. The student who en- n anti-conscription campaign or who perience as a labor organizer, will be strategist throughout his ministry. ected and soundly supervised oppor- for varied field experience may be ed as indispensable to the curricula ature as practice preaching is to th cs of today. A clinical year for theo- tudents, or the planned use of sum- ations, moves in this direction—the if we remember that not only is an p in general or mental hospitals dable, but also experience with social ts, labor unions, or reform organiza-

PERSONAL PIETY A REQUISITE

creative personality is compounded of perspective and procedures, but oise and power. He who struggles "principalities and powers" will dis- need for the support of those per- ritual resources which emerge from ing religious experience and a cul- levotional relationship to God. A f strength beyond the material and ent arises from the confidence that one walks in fellowship with God, and that "fierce though the fiends may fight and long though the angels hide," the most significant forces of the universe are on the side of right. In a very real sense religion emancipates one from allegiance to any particular social order. The approval of his immediate environment is no longer so important; to a great extent he is freed from the compulsion of custom. His is an inner strength which in a perilous world has frequently been demonstrated to be decisive.

The theological school accepts the obligation of nurturing these personal resources, but in Protestant circles at least, out attention to the task has often been diffused rather than concentrated. Chapel services and required work in the psychology of religion might more frequently be supported by courses in the techniques of prayer and personal devotional living. The writer is now offering such a course along with his other work in the social application of religion. While that particular division of professional labor may not always be best, the inclusion of the two in the curriculum is sound procedure. Social concern must be reinforced by personal piety. Men fit for our modern task will be men of deep devotion and rigorous personal discipline as well as men of enlightenment, application, and skill. — *Reprinted from Economic Justice.*

On A Wide Circuit

W. W. Reid

She Looked at Our Churches

It's still good to pray that we may see ourselves as others see us! Sometimes it helps combat complacency!

Recently there visited across our country a young Englishwoman who had some comfortable words to say about our hospitality, our good tables, our boldness in attempting democracy and racial equality; but who left us a few less comfortable thoughts about our churches and our religious life. The keen observer was Miss Jean Fraser, one of the secretaries of the World Council of Churches.

"One disappointment," said Miss Fraser, "has been to discover that the American churches are no more successful than those of any other country I know in a ministry to the 'masses.' They seem, on the whole, to have abandoned the religious for the social ministry in the industrial areas of great cities, leaving the Christian message to be interpreted by 'shop front' churches and sects or by other institutions. This suggests either that church membership as we understand it is not a necessary part of the gospel message, or that the industrial worker—typical product of modern society — is not capable of Christian faith. The difficulties of a constantly changing population and of the predominance of Roman Catholics among the immigrant workers have been pointed out to me, but for the sake of the spiritual health of any church it seems that it cannot retreat behind an income or occupational bracket. It needs the contribution of faith, fellowship and experience which the industrial worker can bring. This is a pioneer mission field of primary importance throughout the world.

"I was intensely conscious of the difference between Europe with its sovereign nations, mostly comparable in size to a single state, many with only one dominant form of Protestantism, and the vastness of the United States with its multitude of variations of Prottestantism. I was able to see the extent of the achievement of national organizations. Yet the enthusiasm with which Americans tell their (church) organizational story is apt to meet with little response in Europe, for it has not yet its counterpart in any large scale in Europe where traditions of local autonomy are still strong.

"The birthdays of Lincoln and Washington and Brotherhood Week made me more conscious than I might have been at any other time of the effort and energy which are still needed to weld this continent of many peoples and many faiths into a nation. The churches are obviously to the fore in seeking to strengthen healthy community life and the recognition of human rights, but this very position puts Protestantism to a difficult test. Can the churches emphasize that which Christians hold in common with all men of good will, and at the same time keep the cutting edge of the gospel with its call for decision and its power to divide? This question, I believe, goes deep into church life in every country."

Miss Fraser, in her first point, gives argument in support of the recent suggestion of the Methodist General Conference for "chaplains to labor," and for consecrated Christians in labor unions. Someone has declared that a large proportion of "shop front" church members are of Methodist extraction — and the very kind of people who were gathered into Wesley's early meetings

Industrial Relations

Members of the clergy, church executives, religious education leaders and laymen of all faiths have been invited to meet for the sixth annual Industrial Relations Institute for Church Leaders, at the University of Wisconsin, July 11-24.

The institute, held to acquaint church leaders with the problems and needs of workers through study of industrial situations and association with workers themselves, is sponsored and directed by the University of Wisconsin School for Workers, with the co-operation of national religious organizations.

Two other institutes have been planned in conjuction with the Industrial Relations Institute. Trade unionists will come from all parts of the United States for the two meetings, and joint classes for the church leaders and A.F. of L. and C.I.O. members will be offered.

Among the classes scheduled for the church leaders are "Current Labor-Management Relations," "Community Action Workshop," "Church-Labor Co-operation," and "The Trade Union Movement in American Society." Instructors include: John G. Ramsey, C.I.O. Public Relations Representative; Morris Weisz, Chief, Industrial Analysis Section, National Labor Relations Board; Darel McConkey, former staff member of the Kilgore Committee, investigating cartels, and Francis W. McPeek, Council for Social Action, Congregational Christian Churches.

President At Allegheny

The Board of Trustees elected Dr. Louis T. Benezet as fourteenth president of Allegheny College, Meadville, Pa. on June 26. He is 32 years old and one of the youngest college presidents in the United States.

Dr. Louis T. Benezet comes to Allegheny from Syracuse University where he served as assistant professor of education and administrative assistant to Chancellor William P. Tolley.

His work at Syracuse began in the spring of 1946 when he was named assistant director of the university's school of extension teaching and adult education after three years service in the U. S. Navy.

His professional record previous to affiliation at Syracuse University includes two years as instructor at Hill School, Pottstown, Penn., and two years as an associate in psychology at Reed College, Portland, Oregon. He also was an associate professor of psychology and assistant director of admissions at Knox College, Galesburg, Illinois, for one year.

While assisting Dean Bartlett at Syracuse, Dr. Benezet was instrumental in reorganizing the adult education program in 1946 and was in charge of the undergraduate program at University College.

In addition to his duties in the chancellor's office, he was also serving as executive secretary of the university's current self-survey.

As assistant to the chancellor he was responsible for general office administration, handling of public relations and staff liaison involving the chancellor's office.

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The Homemaker's Corner

Mrs. Harry A. Burnham

Far away from Conventions.

As this is written the Republican convention, with its tumult and its shouting, is a thing of the past. The Fourth of July is being celebrated with more of the same, and the Democratic convention will be either in session or over when this is printed, and that will, again, be more of the same.

This corner does not indulge in political discussions. They never do much good anyhow. According to a Gallup pole very, very few votes are changed by all the speech-making and money-spending of a presidential campaign, so we will leave that to the politicians and talk about something of much more permanent value at the moment; wild strawberries.

Have you ever picked wild strawberries, or made a big luscious shortcake just oozing with them, or sun-dried them or made jam?

There are baskets of good-looking strawberries in the market, but one doesn't go home and talk about them, one doesn't even smell of one's fingers after hulling them. They are just berries, that's all.

But walking in a field a-bloom with clover, wavy with Timothy grass, and bobolink chorused, if one happens to crush a cluster of wild strawberries with one's foot there is an immediate genuflection and one is down on knees paying adoration to the indescribably sweet aroma and the irresistable urge to go a-berrying.

There is a picture in my mind of a strawberrying day. It is painted of colors and sounds and smells. There is a sort of transparency over it all, made by waving shadows of beech and maple leaves. Down by the river are geese slumbering in the hazy heat. A flash of blue floats overhead and a jay calls to us in not too pleasant tones. We are in his field.

In the distance are the voices of hayers, the light laughter of youngsters who are "raking after" the hay-cart.

The air is full of the scent of new-mown hay and wild strawberries.

I can show you the place. Miles of country stretch before you—God's country. The sky is wide and blue, with a few la: throwing gentle shadows across And there, deep down in the gras tiny berries.

After next November I think I to all the political candidates, botl ful and defeated, a jar of wild st jam, just to remind them of real liv

Two Local Lads

Arthur Hopkinson

Last Sunday two-local-lads-who-h good were honored in the town c field; one, the Rev. Francis A. Hick uate of Holy Trinity School, Green cently ordained as a priest in the Catholic Church; the other, the Re well C. Smith, Ph.D., a graduate o field Public High School, now pro Rural Church Administration and S in Garrett Biblical Institute, E Illinois.

Both visited churches where they tended as youths and had been "r brought up." The former was sin first Mass in Holy Trinity Church, ter was guest-preacher in the First M Church.

The two situations were hardly but it must be admitted they had common. Both had local backgrou had received ordination as Christia ters at the hands of the Elders in the and both were conducting a relig vice in "the home town," *but with ference:* Holy Trinity Church was s with worshippers that amplifiers had the Service of the Mass to the crow try below. Whereas in the Methodis the ushers had no particular difficult ing late comers.

Gifts and graces aside: Where lies ference? What has our friend the Rev A. Hickey got that the Rev. Roc Smith hasn't got? Here is a questior ants of Greenfield—and many other and towns—might well take to h ponder. — Reprinted from the *G Mass., Beacon.*

Council Honors Bishop Hartman

On Friday, July 2nd, at the Bos Club, members of the Massachuset cil of Churches honored Bishop a Lewis O. Hartman. The luncheon tended by representatives of all of stituent denominations and was presi by Dr. Issac Higginbotham, preside council. Dr. Higginbotham spoke significant work Bishop Hartman h in his long career as editor of Zions and during his four years as reside in the Boston Area of The Methodist Dr. Frank Jennings, executive sec the council spoke particularly of Bish man's service to the council as a

g his term of office as president. at Bishop Hartman had given most ention to the details of the coun- and was conscientious in his ef- ing about a true ecumenical spirit rk of that organization.

Bishop Hartman showed sincere for the honor and expressed his iction that Protestant unity implied tian brotherhood rather than creed- rinal uniformity. He said that he hat the Massachusetts Council was the nation because of the fact that and conservative churches were so nited in its work. He said that the tement by the Pope, concerning unity as a step which would even- ng Protestants back into the Roman Church, was a very much mistaken use Protestant unity will not be ny authoritarian concept of dogma. ther hand the bishop said that when an Catholics would be willing to h Protestants and indicate a will- to co-operate in true Christian od under God for the doing of good en Christians will really be united.

omen of the council, through Mrs. B. Oliver of the Protestant Guild lind, presented a corsage of flowers Hartman and expressed their appreci- Mrs. Hartman's help not only as a a happy home for the bishop, but that she had done for Protestant

lists attending the luncheon were in- d of the place of high respect which ring bishop holds in the larger Prot- mmunity.

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A Teacher Questions

Louis F. Gumbart

Tom, Dick and Harry have tried to improve on the King James Bible and the result is that we have lost our reverence for it and to a great degree our use for it. This even though the Rev. Mr. Moffat, after making his translation, did say that he never used anything but the King James version in the pulpit. Many of his colleagues did and do use the new versions and texts from them to the distress of the Bible students in the audience. We go to church for worship, peace of mind and to mingle with our fellows and perhaps to lead some to Him. But the new scriptures and texts jar on our memories and we come away bewildered to say the least.

The Temperance lesson, August 17 last, reads from the New Version:—Proverbs 23: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; They that go to seek out mixed wine; Look not thou upon the wine when it is red, When it sparkleth in the cup, When it goeth down smoothly; At the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange things, and thy hearth shall utter perverse things." etc. The King James says "Thine eyes shall behold strange women, and thine heart shall utter perverse things." The Douay edition says, "Thine eyes shall behold strange women and thine heart shall utter perverse things." Martin Luther says: "So werden deine Augen nach andren Weibern sehen; und dein hertz wird verkehrte Dinge reden." Similar to King James or more so. This age and the tavern, auto accident daily reports but confirm the woman part in the drinking carouse. Why the change?

The International lesson of October 19, 1947 says, "Now faith is the assurance of things hoped for, the conviction of things not seen." We all know that the King James says, "Now faith is the substance of things hoped for, the evidence of things not seen." The Douay says; "substance and evidence" and the Roman edition of 1941 says "substance and evidence." Substance is something that can be seen or felt physically, mentally or spiritually, so there is no shadow of doubt. Why change it and leave a human loop-hole for disbelief? Luther's expression is as positive as King James.

The March 7, 1948 lesson leaves out the confession of the Ethiopian entirely; King James, Acts 8, 37, "And Philip said, If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God," and was then baptised. The Douay and later Roman editions are nearly the same words. Luther says: "Philippus aber sprach; Glaubest du von ganzen Herzen, so mags wohl sein. Er antwortete und sprach; Ich glaube das Jesus Christus Gottes Sohn ist." Then he commanded the chariot to stand still and they went into the water and Philip baptised him. Why leave out this confession? It seems to me to be quite vital.

John Adams Scott, the very distinguished Greek scholar who died this last fall, in his book "We Would Know Jesus," writing from non-sacred sources as a scholar and not a theologian, says: (Page 80 edition of 1937.) "Manuscript experts, on the basis of papyrus manuscripts and fragments older than our oldest manuscripts, have shown that the inerrancy of the text back of the Revised Version is a myth. The King James Version was the work of men of unerring linguistic and literary feeling; that version has wings. The Revised Version was the work of men with no such instincts, and the curse has been pronounced on the Revised Version that was earlier pronounced on the serpent. "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." "With the discovery of great quantities of Greek papyri in Egypt it began to be recognized that the writers of the New Testament used no exalted, no peculiar language, but that they wrote in the ordinary speech of the common man. Because of this fact there has been a disposition to deny that the New Testament is literature and there have been several attempts to translate it into nonliterary speech, into the unelevated language of everyday life." Get Professor Scott's book and read the approach to this decision.

Another phase: The Roman Catholic Church published a new edition of the New Testament in 1941 and it reads much like the King James language, many places it is word for word. The Jewish Publication Society of America in 1937 published a New English translation of The Holy Scriptures, "According to the Masoretic Text," and it does not jar the ears of a King James reader. The twenty-third Psalm for instance reads like ours except, they say "He guideth me in straight paths for His name's sake."

Now WHY should we Protestants change our language when the other great bodies of believers are using our language?

Our Methodist adult Sunday school literature text the past year has been a fright. Why push an edition that, to say the least, is belittling the beauty of what most of us are used to, and which our English literature abounds in? I asked a college professor of English who had talked about "Bringing the Bible up into the Vernacular of the Common People," when he was going to bring Shakespeare's works into the language of the common people? He threw up his hands and said, "Oh, that's another question entirely." I cannot see it and am still asking WHY? The most I can say for the American Revised Edition is that it belongs in the study with other reference books and seldom, if ever, in the pulpit or the Bible school literature.

Prayers Are Answered

Charles A. Gilbert

Minister of the Maine, N.Y. Methodist Church

God does answer prayer. For this we are thankful. In fact he answers prayer in a much wider way than we imagine.

A community prayed for the recovery of an industrialist who had been stricken ill. His benefactions had meant much to many families of his workers. It was understandable why so many groups met often to pray for him.

He did get well. Not wholly well, for his mind has never been quite right since. One man said, "I'd be ashamed if I had prayed for that man to live and be in the condition he is now." He felt that the prayers had better not have been offered than that this man should live at such a poor rate of health.

But God's answer to those community prayers is to be found in a wider set of outcomes than the mere partial healing of the factory owner. Many people had never done much praying before. It did them good to pray for somebody. The prolonged life of their benefactor was visible enough evidence of answered prayer to strengthen their weak faith. They would pray again sometime. The more praying they did the better acquainted they became with God.

Isn't it worth something just to have another talk with the King of kings? Contact with God is a number one answer to any prayer. People need that contact and they are not getting it unless they find something to pray about.

A friend has just written to ask me to pray for him. It is unusual for him to be sick. Certainly I pray for his complete recovery. His getting well is the answer I am looking for. But I do not want to overlook other answers which will accompany this praying. My esteem for my friend is increased every time I hear from him or think about him. He is that kind of person. Every time I pray for him I shall thank God for letting me have such a friend. Our kindred thoughts will mingle whenever I pray. I may learn some more about God in praying for my friend. The whole experience will strengthen my friend and myself. Answers to prayer!

One cannot tabulate or limit the extent of the many answers coming out of one answered prayer. It is common to say, "Troubles never come singly." Let me say that "Blessings always come in bunches." It is hardly possible to think even one good thought without a hundred others being associated with it. And a prayer for one friend never stops there. Beside prayers in a hospital usually include not only prayers for the healing of this patient, but the patient's family, the other sick people in the room and building, and always a prayer for the doctors and nurses.

If we could see the great network of prayers that criss-crosses our world like the wires and connections unseen within our radio consoles, we should see far more than a single isolated prayer and its answer. When we pray for a friend, that prayer is broadcast for him, not sent on a private wire! Anyone tuning in for health can have the benefit of the prayer we offer. Prayer for the healing of this special friend of mine may speed the healing of a thousand others across the sea. We never know how much God may be using our prayers in carrying on his work.

It is impossible to submit prayer to the same kind of conditioned tests that are used in laboratories. You can't apply prayer to one ward in a hospital and withhold it from another. Benefits of prayer seep through any kind of walls. Your mind may specify prayers for some special person. But someone on the other side of the screen, someone of another race or language, may be drawing the utmost of blessing from your prayer.

God's answers to your prayers are widespread over place and time. Your prayer does something to you which may be mor important than the answer you are expecting. Most people will not do much praying unless there are special subjects to pray for. But when they have a cause to pray for, they discover their growing fellowship with Christ worth all the bother of taking time to pray. They may even learn the blessing of "two-way" prayer with Christ talking back to them.

Christ did not spend the night on the mountain pleading with God to do something God was unwilling to do. Probably Christ was talking with God about God's own plans for him. He had some intercession to do, for he prayed for Pe probably for many more. But it r meant a great deal to Christ to k was there, to know his Father's gu his life. We, too, can learn to feel ership of us into green pastures a the still waters, and to recognize dence in the over-all arrangement lives.

When some special boon we hav for is denied us, experience tells us answer to the prayer is nevertheles We develop a faith that knows th is sure in perhaps some other for some other person, or even at so time. Meanwhile we can look fo swers even when the answer is not

Here is a confession. Sometime to my senses with a start, realizin prayer of mine offered awhile back answered now. But the answer has casually, easily, and so much a r course that I forget I had prayed fo easily a person can forget to be tha

A few weeks ago I was having ficulty with my preaching. It se labored and heavy. So I wrote to of mine to pray that this condition overcome.

Weeks passed by and a letter ca my friend telling me that my difficul be taken care of and that the who could be dismissed from my mind.

This letter startled me, for I sud alized that for some time now my was going much better and I had that I had ever written for prayers So easily God had lifted the load t got to be thankful.

If we stop to notice we shall disc God is answering somebody's praye time in your life and mine. It bel always to have a prayer of thanks our heart for what the Father is c doing for us and through us.

More of our gladness, our energy a heartedness, our courage and faith due to the cross-fire of prayers in w are caught. We never know who praying for us this instant. Many of cesses for which we take all the cr be largely due to the prayer for us one unkown to us.

We can weave our own prayers criss-cross pattern of prayers which the earth in benevolence. At the sa we can become sensitized to the p others and help in bringing their a

Miscellaneous Advertisements

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astern Jurisdiction

a, S.C.—The creation of a new residence in Jacksonville, Florida, both the churches in the State of d in Cuba, was authorized in the of a report from the Committee pacy by the Southeastern Jurisdic- nference of The Methodist Church e increase in number of bishops in iction from eight to nine is the re- dditions to the membership rolls e past quadrennium sufficient to requirements.

Marvin A. Franklin, elected on the lot, former pastor of Highlands Church, Birmingham, Ala. was as- the Jackson, Mississippi Area, made the death of Bishop J. Lloyd De-

Roy H. Short was appointed to new Jacksonville Area. For the years he has been editor of *The oom,* a widely circulated devotional ly published in Nashville, Tenn. sponsorship of the Methodist Board elism. Earlier his ministry had been and district superintendent in the Conference.

ther changes in episcopal residence om an exchange in which Bishop rcell of Charlotte, N.C. goes to Birm- Area and Bishop Costen J. Harrell ngham takes over supervision of the Area.

bishops were reassigned to the areas e been serving, as follows: Atlanta, rthur J. Moore; Nashville, Bishop Kern; Richmond, Bishop W. Walter ouisville, Bishop William T. Wat- neva, Switzerland, Bishop Paul Neff

Central Jurisdiction

rgess

o, Texas—The South Central Juris- Conference of The Methodist losed its five-day session here in Lib- June 28th after electing Dr. Dana of Shreveport, La., to the spiscopacy, bishops to the six areas and express- nfidence in the work of the Juris- Council by doubling the budget for quadrennium.

ng the gracious hospitality of their rly 300 delegates and many visitors ne to enjoy several pleasant social in addition to dealing with a heavy of business and hearing a series of g addresses.

ted for a long time in their ballot- shop, delegates united to name Dr. on the 29th ballot after those in- the deadlock had withdrawn. The ct received 185 of the 280 votes cast, (sixty per cent of the total) neces- lection.

orful pageantry and solemn dignity vice of consecration were enriched by a tender personal touch as Bishop-elect Dawson was presented at the altar by his preacher-son, the Rev. Dana Dawson, Jr., of New Orleans and Dr. J. Henry Bowden of First Church, Lake Charles, named by the Louisiana delegation as their representative for this important act. Bishop Ivan Lee Holt was in charge of the service and Bishop A. Frank Smith gave the address, with all of the bishops sharing in the consecration of their new colleague.

A native of Iowa, Bishop Dawson has had a distinguished career, serving for the past 14 years as pastor of one of Methodism's largest churches, First Church in Shreveport, with 5200 members. He was assigned to the Kansas-Nebraska Area, with residence in Topeka, replacing Bishop William C. Martin, who was moved to Dallas to fill a vacancy left by the retirement of Bishop Charles C. Selecman.

The other effective bishops were reassigned as follows: Arkansas-Louisiana Area (Little Rock), Bishop Paul E. Martin; Oklahoma-New Mexico (Oklahoma City), Bishop W. Angie Smith; Houston, Bishop A. Frank Smith; St. Louis, Bishop Ivan Lee Holt. President Umphrey Lee of Southern Methodist University headed the important Committee on Episcopacy, which recommended these assignments. In a realignment of area lines, the Central Texas Conference was transferred from the Houston to the Dallas Area.

To give even greater strength to the work of its Jurisdictional Council, the conference adopted a budget of $240,000 for the new quadrennium, twice the amount of the apportionment for the last four-year period. The reports of the council's executive secretary, Dr. Paul D. Womeldorf, Oklahoma City, and other officers and board chairmen indicated remarkable success during the last quadrennium and gave promise of further expansion during the Advance program in the period ahead.

From the opening reception in El Paso's lovely Country Club to the final open house at Houchen Settlement and Newark Hospital, Southwestern hospitality was effectively demonstrated. Social events included a tour and tea in Juarez, across the border in Mexico, with the mayor's wife as hostess to women delegates and visitors, and a Saturday night barbecue and rodeo at Cowboy Park, where the official host, Bishop W. Angie Smith, rode a white horse and greeted the large crowd in attendance.

Dr. Roy L. Smith, of Chicago, editor of *The Christian Advocate,* brought a series of four stimulating messages on the general theme, "For Christ and His Church." Other principal speakers included Dean Harold A. Bosley of Duke School of Religion, Durham, N.C., and President Hugh C. Stuntz of Scarritt College, Nashville.

A large number of young people turned out for a Sunday afternoon youth rally to hear an inspirational address by a mountain-climbing parson, Dr. Cyrus E. Albertson of Colorado Springs and to witness the commissioning of Dr. and Mrs. William Cloyd of San Marcos, Texas, for medical missionary service in the Belgian Congo.

Anticipating the retirement of Mrs. J. D. Bragg as president of the Women's Division of Christian Service, women of the jurisdiction presented to her a lovely gift following a service at which she and Miss Eva Shipstone, Indian student at Scarritt, had spoken on the Christian Home.

Bishop W. Angie Smith led the opening communion service and Bishop Selecman delivered the Episcopal Address and spoke at the Memorial Service, which honored the memory of Mrs. Ivan Lee Holt, Mrs. Sam R. Hay, and Dr. Ormal L. Miller.

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Getting a Kick Out Of Life

William L. Stidger

That They All May Be One

My friend, Fred Shipp, one of the pioneer Y.M.C.A. secretaries who had full charge of the "Y" work in Paris during the first World War, sat one evening telling us stories. The following, which has a universal application to contemporary life, is one of my favorites. It concerns a "Y" swimming pool.

It was a clear white tiled pool and on the bottom there was the familiar "Y" emblem set in blue for contrast against the white. The emblem was a triangle and this sentence: "That they all may be One."

When the water was clear, untroubled, and quiet, you could see the triangle and slogan of universal brotherhood without a blur; but when boys were swimming in the pool and the waters were ruffled and turbulent, the blue letters were indistinct and undecipherable.

One day when Fred Shipp entered, several boys were plunging into the pool and the waters were disturbed. A newcomer standing on the edge noticed the triangle and motto indistinctly and asked Mr. Shipp what the sentence said.

"If you want to read it, dive down to the bottom, open your eyes under water and read it. Then come up and tell me what it says."

Being a poor swimmer, the boy's first dive only revealed to him the clean cut blue triangle, but he could not read the slogan.

"Dive again, Son!" said Mr. Shipp, with a grin. He dove a second time, then a third time, and a fourth time, each time managing to read another word. Finally spluttering, he managed to read the whole sentence, quoted it to Mr. Shipp with pride, and almost yelled: "Boy, you sure have to go through a lot to discover that!"

"And how!" replied the wise old secretary. "You have to go through a lot to learn anything worth while in life."

Government Salaries Bared

Prague (RNS)—Dr. Joseph Krenek, president of the Church of the Czech Brethren, has warned Protestant church officials against taking salaries from the state. He also declared that Protestant churches want to administer their own funds for church buildings and employees.

Although Czech Protestants do not take the Catholic position of forbidding their church officers from assuming government posts, but leave this matter to individual conscience, Dr. Krenek explained, they do not want their churches to be a part of the state machinery.

A Protestant sub-committee of the government-created Commission on Church Affairs is considering Dr. Krenek's recommendation.

North Dakota Bishops Deplore Referendum Result

Bismarck, N.D. (RNS)—Deploring the results of a referendum which prohibits Catholic nuns from teaching in North Dakota's public schools, Bishop Vincent J. Ryan of Bismarck, asserted that in spite of the outcome Catholics had won a "moral victory."

Bishop Ryan based his assertion on the fact that the pro-nun vote was about 48 per cent of the total votes cast, and that the Catholic population represents only one-fifth of North Dakota.

According to Bishop Ryan, more than 50,000 non-Catholics, or about one-third of the non-Catholic vote, were against the anti-garb measure.

Calling the victory of those opposed to nuns' teaching in the public schools an "empty one," Bishop Ryan declared that an "impossible" situation had been created.

He said that as a result of the election some districts would find themselves with no buildings and some with no teachers.

"The passage of the bill will create insoluble problems for many of the districts," he declared. "In some of them there is not a single public school building. In these places there are church-owned buildings, including in some places high schools. Where the district owns the school buildings, the problem of securing qualified teachers will be an impossible one.

"North Dakota is suffering from a dearth of teachers. Many schools are now closed because there are not enough teachers to go around. Individuals who have scarcely squeezed through the eighth grade are teaching in many schools in North Dakota."

Bishop Ryan charged some Catholics with being "asleep in face of the situation." "These people," he said, "remained indifferent in the campaign, perhaps because they did not believe the movement would succeed."

Bishop Ryan said a connection "was evident" between the North Dakota Committee for Separation of Church and State and the national group of Protestants and Other Americans United for Separation of Church and State. He charged that Dr. Ellis Dana of Madison, Wis., a member of the national group, was the chief promoter of the anti-garb measure.

A statement issued by the Most Rev. Leo F. Dworschak, auxiliary bishop of the diocese of Fargo, scored sponsors of the law for stressing the question of of church and state in their camp

He criticized a spokesman of Dakota Committee for Separation and State—which initiated the ant erendum—for saying "Catholics c lieve in the separation of church

"While we are not denying a privilege of interpreting the Firs ment according to his own light Dworschak said, "we resent the c we do not accept the principle in the First Amendment simply b interpretation has the support of by every state supreme court which asked to rule on the constitutionalit teaching in public schools while w ligious garb."

"In our own state," he added, "th Court ruled unanimously in 1936 wearing of the garb does not c school into a sectarian school, any would wearing of the emblems of tian Endeavor Society or the League."

"We are as ardent in our adhere principle of the separation of c state as any other American citizen long as our interpretation of that coincides with the best judicial o is in harmony with the American we believe we are on safe ground.

Good Will Toward Catho

Fargo, N.D. (RNS)—Hailing the a referendum prohibiting Catholic teaching in North Dakota's publi the Rev. C. A. Armstrong, chairm Committee for Separation of C State, which spearheaded the anti- paign, stressed the committee's towards Catholics.

"We have nothing against Ca Catholic nuns," Armstrong decla we endeavored to do in this cam to take the garb of the Catholic n the public schools."

"I admire the sisters and the are doing," he added. "The only are trying to do is prevent the the garb in the public schools wh disposes the mind of the child t Roman Catholic Church."

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Traffic sign in Pennsylvania villa No hospital."

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ation On Human Rights

ng the Declaration on Human
cently completed by the United Na-
mission, Dr. O. Frederick Nolde,
f the Commission of the Churches
national Affairs, declared that "all
ial aspects of religious freedom have
red."

lde's report, made public yesterday,
nt to commissioners and correspond-
he C.C.I.A. in over 50 countries to
em of proceedings of the U.N. Hu-
ts Commission at Lake Success held

sential aspects of worship and ob-
teaching, the various practices
e demanded by conscience, and the
that these may take place alone or
unity and in public or private, con-
Dr. Nolde stated, a minimum of the
that have been tested in experience
d essential to the observance of re-
reedom:

eclaration is the first to be completed
sections of the International Bill of
Rights which the U.N. Commission
g. Dr. Nolde warned that it is in
a legal document, and does not
e rights and freedoms within in-
countries; but reliable authorities in-
at the document will have far-reach-
cational value, and may in time ac-
gal significance. He also added that
es in the Soviet bloc have already ex-
heir disagreement with some of the
ts now contained in it.

olde advised the church commission-
ress for a Covenant and perhaps ad-
conventions wherein the rights and
will be more precisely defined, and
the governments will formally com-
nselves by ratification according to
stitutional processes."

to the latest Human Rights session,
mission of the Churches on Inter-
Affairs prepared a memorandum
the Geneva developments of the Hu-
hts Commission in 1947 and sent it
sentative church organizations and
hroughout the world. Replies from
ries indicated "a deep Christian con-
ut the Bill of Rights," and helped to
n the position of the churches on the
ought up before the commission.

eclaration will be submitted to the
c and Social Council for discussion.
de stated that it was still an open question whether the declaration would be considered by the Economic and Social Council and the General Assembly as a single document or whether consideration would await completion of the Covenant and Implementation.

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Methodists Back Progress

COLUMBIA, S.C. (RNS) — Any movement or custom which hinders the "fullest development of the personality of any individual or group" was condemned here by the Southeastern Jurisdictional Conference of The Methodist Church.

Delegates representing Methodism in nine states said the problems of race relationships must largely be resolved on the local level, and declared they were proud of the way in which people of the jurisdiction "have progressed toward a solution of our own racial problems." They noted especially "with a degree of satisfaction the continued advancement of the colored race."

Declaring it was time for Christian union, the conference called for support by Methodist leaders of the movement for church unity.

The conference also adopted a report on labor which declared that "we must always remember that persons are more valuable than things and that the greatest good for the greatest number will ultimately work out to the benefit of all."

In another action, the conference declared its belief in the separation of church and state, adding that the church should, however, assume moral leadership in promoting world peace."

Hayward On Peace Commission

CHICAGO—Dr. John W. Haywood, former president of Gammon Theological Seminary, Atlanta, Ga., began his work as a field staff member of the Methodist Commission on World Peace, July 1st.

A native of Tennessee, Dr. Haywood was raised in Texas. He is a graduate of Lincoln University in Pennsylvania and the Lincoln University Theological Seminary. He taught in the public schools of Texas for five years before taking up his theological studies.

After six years in the ministry, in which he served pastorates in New York and Texas, Dr. Haywood went to Wiley College, Marshall, Tex., as professor of Greek and sociology. He later was made dean. Under his deanship at Morgan College, Baltimore, Md., the student enrollment grew from 40 to 500 in 16 years. From Morgan College, Dr. Haywood went to Tennessee as president of the Morristown Junior College. In 1944 he succeeded Bishop Willis J. King as president of Gammon Theological Seminary.

Married to the former Lottie Juanita Burnett, the Haywoods have three children, John, Jr., Rendall and Mrs. Violet Bate.

Dr. Haywood is a member of the Pi Lambda Psi honorary fraternity, and treasurer of the American Woodman Fraternal Insurance Society. He is an assistant General Conference secretary, and served as secretary of the 1940 and 1944 Central Jurisdictional Conferences. From Lincoln University, Dr. Haywood received an honorary S.T.B. and LL.D., and from Gammon Theological Seminary an honorary D.D. degree.

Broadway Anniversary

Broadway Methodist Church, Somerville, Mass. was organized on June 22, 1873. Its seventy-fifth birthday was observed by special services on Sunday, June 20th and 27th, by a meeting especially arranged by the young adults for children and young people on Tuesday, June 22nd, and by a banquet and birthday party on Thursday, June 24th.

The preachers on the 20th were the Rev. George E. Heath at 10:30 a.m., and the Rev. John Mason at 7:00 p.m. On the 27th, Professor William G. Chanter occupied the pulpit at the morning service, and the Rev. Ernest Lyman Mills in the evening.

The toastmistress at the banquet was Mrs. H. L. Richardson. The mayor sent the greetings of the city and the Rev. William T. Howe represented the Somerville Council of Churches. The latter voiced the appreciation of the other Somerville churches for the fine co-operative spirit that has always characterised Broadway. The birthday gift to the church, provided by those who subscribed for memorial candles, amounted to $206.

Present at the banquet were two people who recalled the first days of the church, and remembered the first minister, the Rev. J. B. Hamilton. These were Mrs. A. L. Wheeler and Mrs. John Hager.

Soloists at the different services were Mr. Charles W. Case, Mr. Ronald Case, Mrs. P. E. Tulloch, Mrs. H. B. Sears, Mrs. Marion Parsons, and Mrs. Gladys Cummings, all members or former members. Speakers at the banquet were Dr. Wesley T. Lee of Brookline, Mr. Harold Fields of West Somerville, and Miss Virginia Silliker of Somerville.

There have been twenty-three pastors in the seventy-five years of the church's life. The longest pastorate was that of the Rev. John Mason, 1929-1936. The present pastor, the Rev. Frank Peverley, is now serving his seventh year.

The oldest member of Broadway Church is Mrs. Laura Briggs, ninety-six years old, still alert and interested in all that goes on in the world. Six members have been on the books for fifty-eight years or more: Mrs. A. L. Wheeler, Miss Grace Hollis, Mrs. W. E. Martin, Mr. Phineas Smith, Mrs. Laura Briggs, and Miss Winnifred Briggs.

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